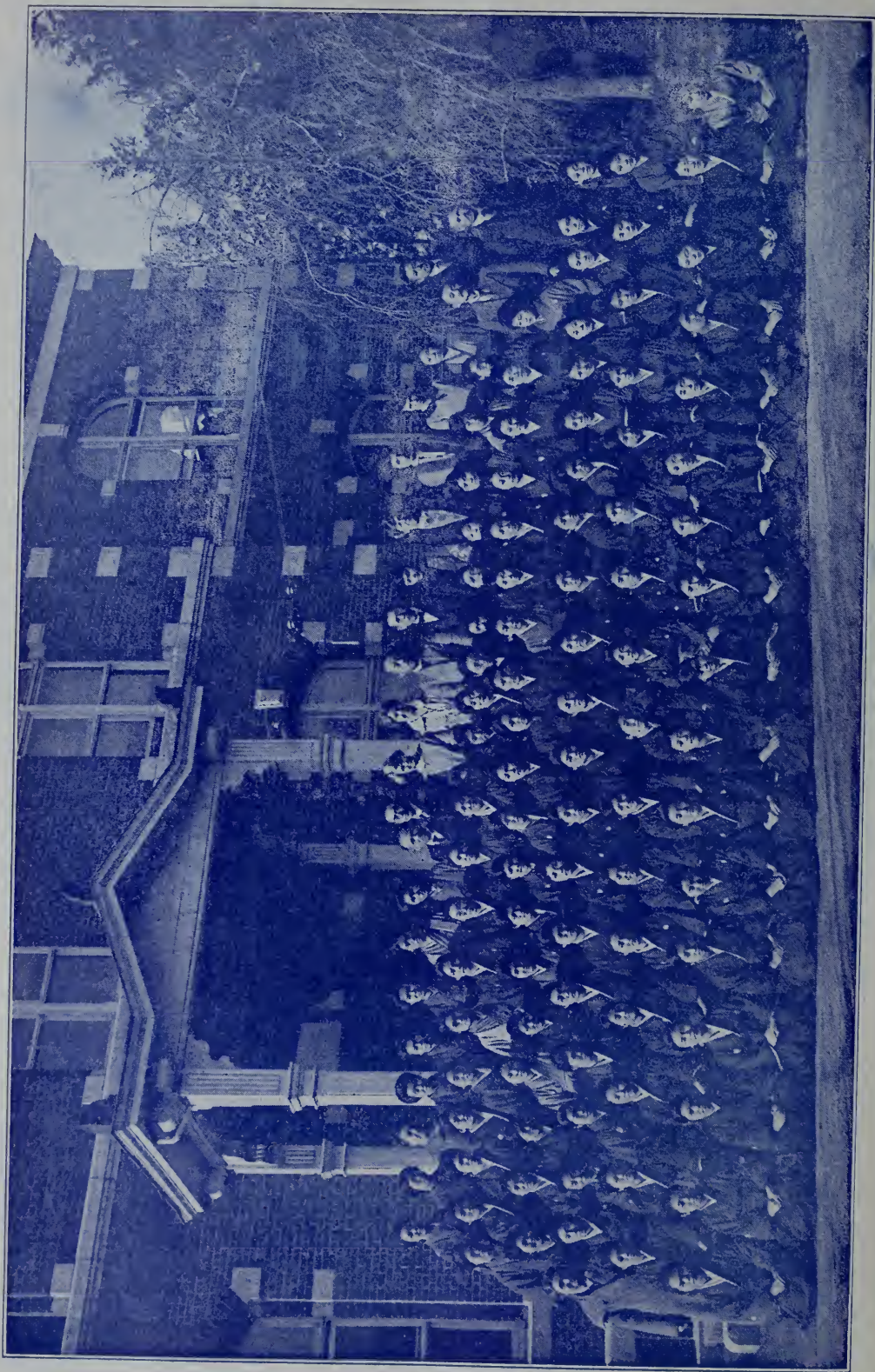




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The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Awake, O north wind, and come, thou south! Blow upon my garden, that
the spices thereof may flow out!
—Solomon's Song 4:16.

Get out-of-doors! The fields are clean,
The woods will teach you nothing mean,
And with the majesty of trees,
And constant industry of bees,
And all that shapes the Master's plan,
They'll teach you how to be a man!
—EDGAR GUEST.

Good is the Lord: His loving-kindness and
His tender mercy are beyond all my thought!
I will therefore praise Him loudly, sweetly,
with my whole heart, and with the buoyancy of
ecstatic love.—JOSEPH PARKER.

There are Christian people today who are
content to ask for small things. They get
down and ask God for a molehill, but God
wants men and women who will stand on the
promises of God and ask for big things, a
mountain, a whole range of mountains.
—F. ELLIS.

If you have kind words to say,
Say them now!
Tomorrow may not come your way;
Do a kindness while you may,
Loved ones will not always stay—
Say them now!
—CHARLES R. SKINNER.

It has come to pass that in religion the peo-
ple listen most readily to knowledge based on
experience. The founder of the Kingdom of
God Himself said that it was by doing the
will of God that men would come to a knowl-
edge of the truth.—FRANCIS J. MCCONNELL.

"Truth of any kind is resistless. Truth as
it is in Jesus, moral and spiritual truth, is
dynamic. It recreates men, and after such
fashion that no shackles placed upon the wrists
will be able to hold them captive. Being free
in soul they will snap their bonds."

"Horticulturists tell us that nearly every
activity of nature is engaged in some manner
in the dispersal of seeds."

Sudden as sweet
Come the expected feet;
All joy is young, and new all art,
And He, too, whom we have by heart.
—ALICE MEYNELL.

I offer unto Thee my thoughts, that they may
be towards Thee; my deeds that they may
be according to Thee; my sufferings that they
may be for Thee.—TREASURY OF DEVOTION.

One is sure that a great deal that Jesus
achieved He achieved because He was able to
give this deathless hope to the hearts of those
to whom He spoke.—ROBERT E. SPEER.

Besides the judgment of the intellect and
the desire of the heart to receive all the gifts
of God, the decision of the moral will is
recognized for the discernment of abiding real-
ity.—F. W. S. O'NEILL.

"It is difficult to accept the valuation which
Jesus placed upon life, because we have been
educated by many centuries of the world's love
of pomp and display."

Whoever wakens on a day,
Happy to know and be,
To enjoy the air, to love his kind,
To labor, to be free—
Already his enraptured soul
Lives in eternity.
—BLISS CARMEN.

Praise is contentment rippling over into glad-
ness, like the music of the brook.
—MARK GUY PEARSE.

The Prayer

WE would lift our souls in gratitude for the mercy that spreads the earth with verdure and
hangs the curtains of the clouds along the heavens. We would share with Thee the wonder
of Thy works, and would find in the needs of men about us our divine chance of partner-
ship with Thee. Through Jesus Christ our Lord.—Amen.

The Outlook

VOLUME XVIII
NUMBER 5
MAY, 1926

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

THE GENERAL SYNOD

HOW many can tell when the General Synod met the first time in Philadelphia? The records show that the date was November 24, 1869, and the place of meeting, Christ Church, Sixteenth and Green Streets. This was the third triennial session, for the General Synod was organized in 1863 in Grace Church, Pittsburgh. The President was the Rev. Emanuel V. Gerhart, D.D., and the Stated Clerk was the Rev. Isaac H. Reiter. The membership at that time was 117,910.

The second meeting was held in the First Church, Tenth and Wallace Streets, June 4, 1891. This was a special meeting, held in the interests of the union of the two sister Reformed Churches. Unhappily this effort proved abortive, not on our part, nor on the part of the major portion of the Reformed Church in America, but due mainly, well—let us hope that such influences may not prevail in the event of any future approaches at organic union. Owing to the death of the President, Rev. John H. A. Bomberger, D.D., the Vice-President, the Rev. J. Spangler Kieffer, D.D., presided, and the Stated Clerk was the Rev. Isaac H. Reiter, D.D. The membership then was 208,077.

The third meeting will be held, again in the First Reformed Church, now located at Fiftieth and Locust Streets, from May 26 to June 2, 1926. The President is Rev. J. C. Leonard, D.D., and the

other officers with their pictures are given on another page. The membership now is over 350,000. Let us pray that the spirit of the God of our Fathers may pervade the hearts of all who may attend the sessions and participate in the business that will claim attention. Very far reaching problems will come up for consideration, and the decisions may either make or mar the future progress of our beloved Church.



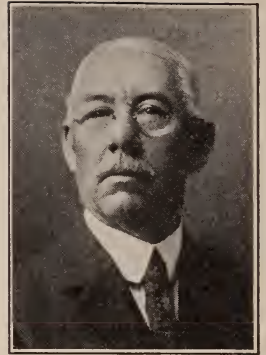
REV. J. C. LEONARD, D.D.,
PRESIDENT OF GENERAL SYNOD



REV. J. RAUCH STEIN, D.D.,
Stated Clerk



REV. F. W. LEICH, D.D.,
Assistant Stated Clerk



MILTON WARNER,
Treasurer



JOHN W. APPEL, ESQ.,
First Vice-President

Officers
of the
GENERAL
SYNOD

—
1923-1926



REV. BENJ. S. STERN, D.D.,
Second Vice-President



REV. EDWARD O. KEEN,
Roll Clerk



REV. PURD E. DEITZ,
Reading Clerk



REV. DAVID DUNN,
Corresponding Secretary

THE SIZE OF THE TASK

Charles L. White

THE immensity of the undertaking to Christianize the cities in America is reflected in the experience which may come to a man who notes the persons of different nationalities met in one week.

On Monday morning a Roumanian ash-man cleaned his cellar and a Pole whitewashed its walls. A Hollander pruned his vines; a German plumber came to stop a leak in his bathroom and this man's helper was a Dane. He remembered that his cook was a Swede and the waitress was a Norwegian. As he left his home for his office a seamstress entered to help his wife. She was a Belgian, and the man who was painting his front fence was from Switzerland. He left his laundry with a Chinaman. Later he visited his Russian tailor, ordered groceries of a Welshman, meat of a Scotchman, and purchased his fish dinner for the next day at a Frenchman's store. As he waited for an electric car an Italian vegetable man passed, while he was talking with an Irish policeman. The next day he bought some hardware from a Lapp, and his cobbler was a Hungarian. That evening a Philippine bell-boy showed him to a room in a hotel and he learned that among its

waiters were Slovaks, Greeks, and Servians.

The next day he lunched in a Turkish restaurant, and engaged a Syrian to mend his rugs. In the afternoon he met by accident a college classmate, a Bulgarian, who introduced him to a Montenegrin. That evening he learned that the Austrian consul of the city had rented the house opposite. The following Sunday he met a Cuban Protestant at church and found a Mexican, a Brazilian, a Lithuanian, a Peruvian and a Haitian in a popular Sunday-school class of one hundred men. That evening a Japanese merchant and his family attended service and the next day, as chairman of the committee that looked after the repairs of the church, he learned that the Portuguese sexton had died, and selected a Canadian in his place. The following day the man who washed his office windows proved to be a Spaniard, and a Jew wished him a Merry Christmas. Soon after this, in an early train, he counted twenty-eight passengers in the car. Four were reading German papers, twelve Jewish, six Italian, and he concluded that the only American-born man in the car besides himself was a Negro.

PALESTINE WINS HEALTH VICTORY AFTER LONG FIGHT

PALESTINE is awarded health honors of the year in the latest epidemiological report of the Health Committee of the League of Nations received by the League of Nations Non-Partisan Association in New York.

The honor comes as the result of notable reductions in disease, particularly malaria fever. In the thirty-three leading dispensaries of the country where more than a quarter of a million patients are treated annually, the percentage of malaria decreased from 7.2 in 1922 to 3.9 at the time of last report. In Jerusalem there were only two deaths from malaria last year against 113 in the last nine months of the preceding year.

Pilgrims to Palestine must undergo inspection for malaria infection before entering the Holy Land. Because of the hordes of Moslems, Christians and Jews

pouring in and out of Palestine annually, a quarantine control of pilgrims both on the Hedjaz and Sinai railways has been ordered.

The quarantine control of pilgrims is being supplemented by other methods of prevention, according to the report. The swamps between Haifa and Jaffa have been drained with the result that not only has malaria infection decreased but the coastal plains have been converted into land suitable for cultivation. A mosquito war which has been waged for the past six years has resulted in the complete absence of fresh infection in all the towns excepting Haifa and in most of the villages. Children in the public schools are being kept under constant surveillance, thus cutting off one of the chief avenues of the spread of diseases of all kinds.

Officers of the Woman's Missionary Society

It is a great delight to welcome to Philadelphia the delegates of the Woman's Missionary Society of General Synod for their triennial meeting to be held in Trinity Church, Broad and Venango Streets, beginning May 26, 1926. Trinity Church is the host of the Society and Rev. Purd E. Deitz is the young and energetic pastor.

The officers and members of the Woman's Missionary Society have been untiring in their efforts to increase the interest in Missions and to swell the offerings for this sacred cause. They will receive a hearty welcome from a large circle of friends.



MRS. B. B. KRAMMES,
President



MRS. W. R. HARRIS,
Vice-President



MRS. L. W. STOLTE,
Vice-President



MRS. JOSEPH LEVY
Recording Secretary



MRS. F. WM. LEICH,
Corresponding Secretary



MRS. ANNA L. MULLER
Statistical Secretary



MRS. L. L. ANEWALT,
Treasurer

Home Missions

CHARLES E. SCHAEFFER, EDITOR

A NEW TYPE OF EVANGELISM

THE Churches of Baltimore were greatly interested in a recent Evangelistic Campaign which was conducted under the leadership of Dr. A. Earl Kernahan. Dr. Kernahan has made a special study of the entire Evangelistic program and is convinced that the methods which he pursued in Baltimore are the most far-reaching and most fruitful in results.

The city was divided into three approximately equal districts and one week devoted to each. Dr. Kernahan's plan contemplates no public meetings. Except for preaching in perhaps half a dozen pulpits in the city, Dr. Kernahan addressed only gatherings of pledged or prospective visitors. During the weeks of preparation, participating pastors had been urged to organize groups of visitors pledged to go two and two to call on the homes of families who, though not members, were in some associated relation with their respective congregations. The prospects included parents of children attending Sunday-school, occasional attendants, persons known to the ministers through various pastoral services, and persons who had belonged to the respective denominations in other cities. The workers were assigned to visit these prospects in teams of two each, and were asked to meet Dr. Kernahan each evening at dinner before their hours of calling.

The plan worked out with extraordinary results. During the three weeks of the campaign about 2,650 pledges were signed declaring the allegiance of the signers to Jesus Christ and promising to join the churches of their choice at an early date. In some cases the additions to the churches resulting from this effort have been more than fifty percent of the former membership, and in one case practically one hundred percent. In the judgment of persons long familiar with the religious life of the city this result in and of itself constituted a larger accession to the strength of organized Christianity in Baltimore than had been derived from any previous evangelistic effort, although Baltimore has on certain occasions spent many thousands of dollars on "mass evangelism."

Quite beyond this result is the remarkable effect registered in the lives of the large corps of visitors enlisted. Scores of men and women who never believed themselves capable of such service have discovered that they can, without embarrassment and with positive joy, invite their neighbors to stand out for Jesus Christ. In all the churches that have been influenced by this work, pastors agree that the best part of the outcome is the working spirit which continues eager and aflame in the breasts of their people.

CREATING AND CHANGING DEPARTMENTS

THE arrangement of the work of the Board in Departments has been very satisfactory and has made for efficiency in every way. In compliance with the recommendation of the Commission on Spiritual Evangelism and Evangelism, the Board at its meeting in January lifted

that Commission into a Department, with the purpose of appointing a Superintendent of Evangelism for the entire Church who shall kindle the spirit of Evangelism and organize the work throughout the Church along helpful lines of Evangelism, so that every pastor will be an Evangelist and every congregation an Evan-

gelistic force to win the multitudes for Christ and the Church.

A similar recommendation was made by the Commission on Social Service and Rural Work, with reference to the creation of a separate Rural Department to carry forward this growing work more efficiently. The Board, therefore, set up a specific Department on Rural Work and appointed Mr. Ralph S. Adams as Superintendent.

Other changes were made as follows: The Missions in the German Synod of the East were put into the Department of the East. The name of the Department of the West was changed to *The Department of the Central West*. The Immigrant Department was placed in direct charge of the General Secretary with instructions that he utilize the services of the Hungarian Classical Presidents as his assistants in the details of the work.

THE PASSING OF A MISSIONARY

The Board of Home Missions makes the sad announcement of the death of one of its Hungarian Missionaries, the Rev. Andrew Kish, at Springdale, Pa., which occurred on April 10th. He was born in Kocsord, Szatmar County, Hungary, in May, 1886. He studied in Hungary and in America. He served pastorates in Windburne, Fleming Park and Ethel successively, and since 1922 in Springdale. He had been seriously ill for the past three months. He was buried in the Springdale cemetery. The Central Hungarian Classis had its meeting on the day previous, and that facilitated the presence at the funeral service of the following Hungarian ministers, all of whom took some part in the serv-

ice: Rev. Alexander Kalassay, Superintendent of the Hungarian Orphans' Home, Ligonier, Pa., who preached the sermon; Rev. Samuel Horvath, President of the Central Hungarian Classis, pastor at Homestead, Pa.; Rev. Julius Melegh, McKeesport, Pa.; Rev. Edmund Vasvary, Pittsburgh, Pa.; Rev. Bela Kerekes, Windber, Pa.; Rev. Andrew Kovacs, Logan, W. Va.; Rev. John Szeghy, Pocahontas, Va. There were also present Revs. King, Baker and Gibson of Springdale. Brother Kish was in the fellowship of the Reformed Church for only a few years, but had endeared himself to all those who knew him. He leaves a widow and four children to mourn his death.

EXCERPTS FROM THE TRIENNIAL REPORT

THE work of Home Missions is becoming more far-reaching and at the same time more complicated. From a small agency simply distributing benevolent funds, the Board has developed into an organ of manifold activities facing many problems and tasks and setting into motion numerous forces and agencies which the ever-changing conditions require.

* * *

The Board is supporting 277 Missions, with a membership of 37,800, and a Sunday-school enrollment of 34,048, comprising a great variety of social, industrial, rural, urban, lingual and racial differentiations. During the Triennium the Board assisted in the support of 289 Missionaries and workers. The support of these involved an outlay

on the part of the Board of over \$222,420 a year. This money is secured from the Church through the Apportionment. It is gratifying to note that the amount realized on the Apportionment during the Triennium is \$716,823, as over against \$524,852 of the preceding Triennium, a gain of \$191,971. From other sources for the general work, \$109,844 additional was realized, making total net receipts of \$826,667 and a total net gain of \$222,818. These figures do not include any monies received in the form of Church-building Funds or from the Forward Movement.

* * *

During the Triennium 23 new Missions were enrolled. 25 Missions went to self-support.

During the Triennium the Missions in the Department of the East, including those that went to self-support, had a net increase in membership of 2,082, or 17.6% compared to an increase of 9.6% for all the churches, including the Missions, of the three Synods in which they are located.

* * *

The Missions in the Department of the West show an increase of 12.4% in membership. This when compared with an increase of 5.8% in 1924 and 6.6% in 1923, indicates an encouraging condition. The average offerings for current expenses last year were \$23.33 per member and for benevolence \$7.63, or a total of \$30.96 per member. The total offerings for benevolence by the Missions in this Department exceed the appropriations of the Board for the Department by \$598.

* * *

In the Department of the Northwest there are eighty organized congregations, besides the Winnebago Indian School at Niellsville, Wisconsin, and the unorganized fields of Broadhead, Wisconsin, and in British Columbia. To look after all these Mission fields requires the work of sixty ordained pastors and eight layworkers. Last year these Missions gave for congregational and benevolent purposes almost \$17 for every enrolled member.

* * *

In the Indian School at Neillsville, Wisconsin, there are seventy-two children enrolled. Four hundred and fifty Winnebagoes have received some education and training in this school since it was organized.

* * *

There are many communities in southern California where new Missions might be started. In one of these is a Sunday-school of over forty members who are asking the Board to organize them into a regular congregation. It is only lack of funds that prevents the Board from developing this work far more extensively.

* * *

Many of the Japanese are scattered in small centers and country communities

where they are employed as farm laborers and gardeners. These for the most part remain unreached by Christian influences. In order that they may be supplied with preaching from time to time and in order that the influence of our Mission work may be widely extended on the Pacific Coast, the Board appointed Rev. J. Mori, in January, 1926, as a Traveling Missionary among the Japanese, for a period of one year.

* * *

The recent changes in our Immigrant Laws have made it desirable to carry on Harbor Missionary work on a somewhat modified basis. Consequently, the Board felt justified to dispose of the property at a handsome profit. Dr. Land, however, will continue the work and will render such service as he may be able to do in more limited quarters.

* * *

There are now sixty Hungarian congregations in our denomination. All of these, except six, receive aid from the Board, and even these receive help in the support of Deaconesses, teachers and assistant ministers.

* * *

The assets of the Church-building Department now total \$1,368,329. There are now 1,006 completed Church-building Funds, of which 843 are Loan Funds and 163 Gift Funds. They represent a total value of \$701,823.

* * *

It is gratifying to report that the sum of 34,060 was received by the Board in the form of legacies.

* * *

A new phase of the organization of Evangelism has appeared in the last year in our Church. The Departmental type of organization adopted by our Boards of Home and Foreign Missions and also by the Publication and Sunday-school Board, has done much in creating this new situation. The departmental type called for departmental specialists. Its vision was social and interdenominational. Its method was to investigate the facts and make surveys. Its objective was the community and the stimulation and maintenance of the vital religious interests of the people.

In view of the tremendous task of social reconstruction...we affirm our utter confidence in the redemptive power of the Living Christ for the salvation of the world in all its human relationships. There is no other name under Heaven that is given among men wherein the world can be saved; we therefore challenge our ministers and people to a deeper experience of His saving grace and a firm reliance upon the guidance of His Holy Spirit in all their efforts to apply the principles of our Father's Kingdom to the affairs of this world.

* * *

Far more might be made of this Day (Home Mission Day) along educational and inspirational lines than is now the case in many congregations that overlook its observance.

* * *

During the Triennium the Woman's Missionary Society has furnished the

necessary funds for the completion of the Japanese Community House in San Francisco at a total cost of \$44,669. In addition to this the Society contributed four Church-building Funds. They now have 92 Funds on the records of the Board.

* * *

The year 1926 marks the Centennial of organized Home Mission work in the Reformed Church....It is proposedthat the time from September 28th to Home Mission Day, the second Sunday in November, be regarded as an intensive season of Home Missions throughout the Church.

* * *

The Board is inviting members of the Reformed Church to invest their money in serial coupon bonds which it is offering in denominations of \$100 and up, at 5% interest.

RELIGIOUS WORK AMONG THE JEWS

By John S. Conning

THE past year has been one of unusual activity in Jewish circles. Out of the efforts of Jews to adjust themselves to new conditions in the free life of America there have emerged tendencies which are seriously affecting their whole life and thought. Jewish leaders are devoting themselves with utmost zeal to the maintaining of a distinct Jewish consciousness. Through press, platform, synagogue and communal organization they are seeking to safeguard their people from the assimilative influence to which they are subjected.

There has been in evidence an extreme sensitiveness to adverse criticism. Manifestations of antisemitism here and there in America have greatly disturbed the Jews. This has been the one land in the earth where their enjoyment of liberty, fellowship, and justice seemed assured. Here they have suffered no civil or religious disabilities. They have shared with their fellow citizens the same freedom of educational, economic, and political opportunity. And nowhere has Judaism been characterized by such outward

marks of prosperity. But today the Jew is ill at ease. He is less sure of his position. In certain quarters he has encountered suspicion and ill will. A definite antisemitic propaganda has singled Jews out as an undesirable element in the life of the nation. The present quota immigration law is interpreted as an action especially directed against them. As a consequence the Jew has been put on the defensive. He is eager to prove his patriotism and the greatness of Jewish contributions to America. He is ready to cooperate in every movement calculated to create good will and a better understanding with his neighbors. It is surely the duty of the Christian Church at this time to rebuke intolerance and express to the Jews our desire to share with them every liberty and privilege which we ourselves enjoy.

Another matter of grave concern to Jewish leaders is the revolt of the people against traditional Judaism. The conception that the Torah as given at Sinai, orally and in writing, with all its minutiae as developed in the Talmud, is

complete and unalterable and binding on all ages, is no longer taken seriously by the Jewish masses. They are neglecting the synagogue and are looking elsewhere,—in socialism or in some modern cult, for spiritual satisfaction. To meet this situation Jewish leaders are displaying feverish activity. Organizations and institutions of all sorts,—mainly patterned after those of Christians,—are being multiplied to stay the drift and develop longer loyalty. The appeals, however, are racial rather than religious. Zionism is emphasized as a means of uniting the divergent elements of Judaism. Jewish education has received increased attention. The Reform Movement is earnestly seeking to bring the Mosaic ceremonies into accord with modern life and thought.

Among the changes to be noted in modern Jewish attitudes is the place now being given to Jesus. For centuries His name was never mentioned in the Ghetto. If learned rabbis had occasion to refer to Him, He was designated as "That Man," or "The Nazarene," or "The Crucified One." For centuries the only account of His life circulated in the Ghetto was a scurrilous and blasphemous production called the *Toledoth Yoshu*. But there are today signs of a change. Though official orthodox Judaism is as hostile to Jesus as ever, in other quarters there is a disposition to claim Him as one of the great men of their race. Such books as Joseph Jacobs' "Jesus as Others Saw Him," and E. G. Enelows' "A Jewish View of Jesus," hold this position. Quite recently there was published in Jerusalem in Hebrew a comprehensive biography entitled, "Jesus of Nazareth," by an eminent Jewish scholar, Dr. Joseph Klausner, of the University of Jerusalem. This book has carried the name of Jesus into every Ghetto in the world. Last month a well known New York rabbi, reviewing Dr. Klausner's book, declared that Jews must accept the historicity of the Jesus and follow His teaching. And while this utterance stirred up to vehemence the wrath of the orthodox element in the city, the discussion that followed indicated that a very large number of Jews go as far or farther than the rabbi

in their appreciation of Jesus. This change of attitude is due to many causes, but mainly by contacts with Christian men and women, the influence of consecrated Christian workers, the circulation of the New Testament and other Christian literature, occasional visits to churches, and the influence of Christian messages over the radio.

Another factor which has added greatly to the problem with which Jewish leaders have to deal is the wide distribution of their people. Every state and territory has its Jewish population. Jews are found in every city, in most towns and villages, and in the open country. Even in cities with a large Jewish population the majority do not live in Ghettos, but in American residential neighborhoods. For the first time in their history Jews in large numbers live in proximity to Christian Churches and are in contact with evangelical Christianity. This unique situation is bringing about two noteworthy results: First, numbers of Jews are losing their anti-Christian prejudices. In many communities, especially those in which there is no synagogue, they occasionally attend Christian churches and frequently send their children to Sunday School. Another result of free Jewish and Gentile contacts is marked increase in the number of intermarriages. While occasionally a Gentile wife enters the synagogue with her Jewish husband, in the great majority of cases intermarriage means loss to Judaism. Even where connection with the church is merely nominal, the children are almost invariably brought up as Christians. To meet these conditions Jewish leaders are seeking to keep closer contact with Jews in scattered communities, and a very definite propaganda against intermarriage is in progress.

While the conditions indicated are in some respects peculiar to America, corresponding changes have been taking place elsewhere, especially in Eastern and Central Europe. Of particular significance is the movement toward Christianity in various European Jewish communities. In his annual report to the General Assembly of the United Free Church of Scotland, Rev. J. Macdonald

Webster, D.D., Secretary for Jewish work, whom we welcome at this meeting of the Councils, presented some interesting facts which deserve repetition here for our information and encouragement.

In the city of Vienna, during the past seven years, many thousands of Jews have entered the Christian Church, the most notable conversion being that of Hans Herzl, son of the founder of modern Zionism. In the territory of the old undivided Hungary a Jewish authority estimates that since 1918 no fewer than 97,000 Jews have professed conversion to Christianity. In Budapest alone, during the past seven years, over 2,500 Jewish converts were added to the Presbyterian Church and half as many more to other Protestant communions. In certain cities in Ukrainia, Jewish converts have been so numerous that whole congregations have been formed of Hebrew Christians.

Such information, coupled with what is taking place in this country today, cannot but impress us with the unparalleled opportunity which we are facing of interpreting Christianity in a vital way to the Jews. The situation constitutes a veritable call of God. If American Christians will but heed this call and bring to this challenged task their resources of prayer, gifts, and consecrated personality a work may be done for Jews in this new land so far removed from the scene of their ancient wrongs, far exceeding anything which has been attempted in any preceding generation.

Several denominations represented in the Councils have already made work for the Jews an integral part of their missionary program. Other denominations have a growing conviction that the time has come to accept some responsibility for a Christian ministry to the race of Jesus, but hesitate to employ the traditional methods of approach. Fortunately, here in America, providence has placed within our reach a means of winning the Jews, than which there can be none more satisfactory or more worth while. The fact that thousands of Christian churches have Jews living within bounds suggests at once the possibility of including these

Jews in their ministry. That this ministry is both practicable and effective has already been demonstrated. Some churches which have taken up this truly Apostolic program have received into their membership thirty or more Jews. The possibilities of this service are incalculable. If every church in America having Jews in its parish could be definitely enlisted in a kindly, sympathetic, and intelligent ministry to its Jewish neighbors, the aggregate of such service would immeasurably exceed anything that has hitherto been attempted. This program calls for no vast expenditures of money. It requires no additional buildings and little, if any, additional equipment. In some congested communities, one or more trained workers might be desirable, but in the average church this is unnecessary. What is needed is an understanding of the Jewish people, large sympathy, and a sincere desire to win them to a true and adequate knowledge of Christ and His Gospel.

In view of the present situation, and the need and urgency of a Christian ministry to the Jews, your Committee on Hebrews would recommend:

That the denominations represented in the Councils be urged:

1. To place themselves on record as opposed to antisemitism in every form, and as in full sympathy with every effort to promote good will and a better understanding between Jew and Gentile.

2. To encourage every church having Jews in its community to show a friendly interest and interpret the Christian Gospel to them in terms of sympathy and kindness.

EVANGELISTIC RETREAT

The Federal Council's Commission on Evangelism is planning to hold its third annual Retreat at Northfield, Mass., on June 23-25. This conference brings together representatives of Evangelism of the various denominations of the Council. Plans and methods will be discussed for the stimulation of a normal and helpful Evangelism in all of the Churches.

"UNDERSTAND AND UNDERSTOOD"

By Mrs. H. M. Wolfe, Bowling Green, Kentucky

UNLIKE the foreigner from Europe and Asia, the Negro did not come to America for refuge or to improve his economic condition. He did not come of his own volition, but was brought here to serve as a slave and be marketed among strangers, and as a slave he toiled two and a half centuries. This state of bondage has left its hideous marks upon him, and they are still visible.

Many repulsive characteristics possessed by the American Negro of today are directly traceable to slavery—such as shiftlessness, low initiative, dwarfed intellect, etc. Necessarily slavery as an institution demanded the dissolution of homes, of family ties and gave the slave a very poor conception of family life.

The standard of morality necessarily suffered under these circumstances. The long years of arduous labor inculcated a shiftlessness that is hard to overcome. They received no education—they were told what to do, and were punished if they did not do it. They received no money, hence knew nothing of handling it.

The life of a slave was a life of subjugation and ignorance. He was religious, emotional, superstitious and very simple in his thoughts and manners. After being subjected to these conditions for such a long time is it any wonder that the Negro shows characteristics today which sometimes cast unjust reflections upon him? In all these years of unrequited toil the Negro has been faithful and loyal. It was not the slave that massacred the white men, women and children which depopulated whole settlements. On the contrary, the slave protected the white family while his master was away fighting to keep him a slave.

The following true story is told which illustrates perfectly the disposition of the race. On a plantation near the city of Richmond, Va., lived an officer in the Confederate Army. One night he decided to slip away and see his family—so he went. It was late in the night when he arrived at home. The wife and children were asleep in the big house, while the trusted slave, "Uncle Josh," was stretched

out before the old-fashioned fireplace in the kitchen—the human watch dog of the family. Perhaps the wife was dreaming of the days when the war would cease, and her husband could remain at home in peace and contentment. Uncle Josh was not dreaming at all, nor building "air castles" of freedom, but doubtless was thinking most of his only child who had been sold away from him a few days previous.

Far out in the distance of that silent, chilly night, broken only by the hooting of an owl, came the sound of a horse's hoof striking the stones with rapid succession.

Uncle Josh raised upon his elbow and listened attentively to ascertain, if possible, what it all meant. Was it Mars' Charles, or was it some messenger bearing the sad news of his master's death. He rose up hastily and went down to the barnyard gate which opened into the road, and there he stood waiting the arrival of the steed. His heart was soon at ease, for it was his master. He assisted him to alight and led the horse into the barnyard, and the following conversation took place:

"Mars' Charles, I'se almost scared to death to come out here, I'se afraid dat someone comes to tell us some bad news. We'se heard dem guns a shootin' all day, and Missus is bothered and sick, so I didn't tell her dat I heard someone a comin' and I just comes down to see for myself." "Well, Josh," replied the master, not unmindful of the wrongs that were not being made right, "I am glad that it is I and not bad news. How is everything?" "Alright, Mars' Charles, alright," replied the slave.

The master, despite the fixed custom of the South, looked at the slave with an eye of pity and said, "Josh, do you know why this war is being fought?" The slave scratched the top of his head and replied, "No, sah, I don't spec' I does, but it pears to me, it's like dis, we'se got two dogs on dis place, and sometimes I frows a bone out in de yard, and dem dogs fights over dat bone. Now 'pears to me dat one of

dem dogs is de Yankee dog and de udder one is de rebel—and I'se dat bone."

The master saw the philosophy wrapped up in these few sentences, uneven as they were, for the Negro was the "bone of contention." Let that be as it may—"Every dark cloud has its silver lining." Out of the darkness—light. Out of the evil—good. Out of slavery—freedom, and out of freedom—opportunity. Just how well the Negro has grasped it is for the history of these few years of freedom to tell.

The Negro has absorbed the white man's civilization pure and simple. The defects and effects of the white man have become our second nature, and we are building the foundation of our lives out of the material furnished by our brother in white. We have made rapid strides, but it will take longer than sixty years to undo what two hundred and fifty years have done. Since 1865 the Negro population has more than doubled itself, and the birth rate is still high, but the death rate is correspondingly high—twice that of the American whites. This is due to preventable causes—over-crowding, poor sanitation, improper housing facilities and ignorance of hygienic laws. His illiteracy has decreased 200%. In 1865, there were not many Negroes in school; now there are 2,150,000. In the United States there are 10,000 Negro College graduates. Six hundred and seventy-five received the Bachelor's degree last year. The degree of Doctor of Philosophy has been awarded to twenty-nine Negroes by American Universities. Sixty have been

admitted to the "Phi Beta Kappa" Scholarship fraternity. In four years' work, Eunice Hunton took both the A. B. and A. M. degrees at Smith College, Mass., the largest girls' school in the world. Constance Croker finished from the Girls' High School in Boston at the head of a class of 308.

With all of the Negro's disadvantages, he owns 700,000 homes, operates a million farms and owns one-quarter of them. He has a wealth of \$2,000,000,000. There are in the United States 47,000 churches with five million members; 46,000 Sunday Schools with over three million pupils.

He is yet far behind and the question is asked, "Why?" The cause is to be found in various forms, but all may be bound up in one phrase, "Lack of Opportunity."

Negro schools are often neglected. Many teachers have only finished the eighth grade. In many counties there are only twelve weeks of school, and then the pupils must walk four or five miles while the county furnishes a wagon for the white children. In a county in Alabama not one cent is given for Negro schools. And were it not for the Christian denominations placing their schools there, and the philanthropic disposition or spirit of Mr. Rosenwald there would not be any schools there at all. So you see the greatest need of the Negro is education. Develop the educational system of the Negro and another step forward will have been taken.

(To be continued)

MEETING OF THE EXECUTIVE COMMITTEE OF THE BOARD OF HOME MISSIONS

ON April 13th the Executive Committee of the Board of Home Missions met to consider such items as had been referred to it by the Board at its semi-annual meeting in January, and such new business as might come before it. All the members were present, as were also the General Secretary, Treasurer, Superintendents and the representatives of the Woman's Missionary Society.

The following resignations were received: Rev. K. Krueger, Silver Creek, Ill.; Rev. O. M. Pioch, Memorial, Tole-

do, Ohio; Rev. W. F. Kissel, Hamilton, Ohio; Rev. J. P. Alden, Wilson Avenue, Columbus, Ohio; Rev. Charles A. Chval, Bohemian, Chicago, Ill.; Rev. Charles A. Bushong, Pitcairn, Pa.; Rev. A. R. Tosh, Roanoke, Va.

Commissions were issued to the following: Lic. Wm. R. Schaeffer, Catawba Charge, N. C.; Lic. Hugo C. Keller-meyer, Lincolnton, N. C.; Rev. John A. Borger, Braddock, Pa.; Rev. C. F. Wicher, Rice Lake, Wis.; Rev. F. Aigner, Loveland, Colo.; Rev. K. Krueger, Wa-

bash, Minn.; Rev. Peter Bauer, Lincoln Valley, N. D.; Rev. Benj. F. Lienkaemper, Louisville, Ky.; Rev. Z. Csorba, Hungarian, Vintondale, Pa.; Lic. C. E. Hess, Bellerose, Long Island, N. Y.; Rev. John Gaterman, Barnevelt Charge, Wis.; Rev. C. Kovachy, Hungarian, Phoenixville, Penna. Rev. F. C. Schlater was appointed as assistant to Rev. F. W. Bald, Trinity Mission, Detroit, Mich.

Certain financial requests came up for consideration and in most instances they were referred to the Superintendents for further information and a few were referred with power. In Bellerose, Long Island, N. Y., where Rev. C. E. Hess is starting a work, a very good chapel was offered at a reasonable price and upon Superintendent Wise investigating and finding everything as it should be, the same will be purchased. Approval was given of the building project of Goss Memorial, Kenmore, Ohio, for the Spring of 1927.

One new mission was enrolled, namely the Hungarian Church at Phoenixville, Pa., with the Rev. C. Kovachy as pastor. The starting of a new work at Maywood, Chicago, Ill., was approved and will be enrolled as soon as there is an organization.

Instead of the usual quarterly report, the General Secretary, Dr. Schaeffer, presented the Triennial Report of the Board of Home Missions to the General Synod, excerpts from which will be found elsewhere in this issue of "The Outlook of Missions." The same was given much attention and consideration. Certain changes in the Departments were made by the Committee which had the matter in hand, and the same were approved as follows: The Missions in the German Synod of the East are to be placed in the Department of the East. The name of the Department of the West is to be changed to "The Department of the Central West." The Immigrant Department is to be placed in direct charge of the General Secretary with instructions that he utilize the services of the Hungarian Classical Presidents as his assistants in the details of the work. At the semi-annual meeting of the Board in January, it had been voted to lift the

Commission on Spiritual Resources and Evangelism into a Department, "with the purpose of appointing a Superintendent of Evangelism for the entire Church who shall kindle the spirit of Evangelism and organize the work throughout the Church along helpful lines of Evangelism, so that every pastor shall be an Evangelist and every congregation an Evangelistic force to win the multitudes for Christ and the Church." It had also been voted to set up a specific Department on Rural Work and appoint Mr. Ralph S. Adams as Superintendent.

The Finance Committee which had presented at the January Meeting a plan of issuing bonds, reported that it was thought best to offer serial coupon bonds to the members of the Reformed Church in denominations of \$100 and up, at 5% interest. This will be worked out in the very near future.

The report of the Treasurer for the Quarter showed net receipts in the General Fund amounting to \$89,519.54, with expenditures of \$85,337.95. In the Church-building Fund the net receipts were \$33,383.08, with expenditures of \$41,588.24.

The annual meeting of the Board of Home Missions will be held at Lancaster, Penna., on Wednesday, July 14th, at 9 A. M., and the Executive Committee will meet on Tuesday, July 13th, at 1 P. M.

—B. Y. S.

JAPANESE IN CALIFORNIA

Our Missionary at large among the Japanese, Rev. J. Mori, has been in this new position since January 1st, 1926 and has visited quite a number of places in California where Japanese people are living. The present number of adult Japanese in California is 54,074, of which 41,842 are men and 12,232 are women. There has been a decrease of 22,000 since the census of 1910. The reason for this is the legal restrictions which have become severe since 1913 and reached the climax in 1924 by the passage of the Immigration Law with its Exclusion Clause.

The new problem among the Japanese in California is of a two-fold character. The first is that the Japanese are now leaving the farms and are massing themselves together in towns and cities; and the other is the problem of the second generation, for there are at least 7,000 Japanese children over ten years of age in California and the present birthrate is said to be about 5,000. Mr. Mori intends

to keep in touch with the movement of the Japanese population and also seeks to minister to the new generation among his countrymen. He has visited towns like Santa Rosa, Petalia, Marysville, Turlock in North California, Venice, Canton, Pomona, Santa Anna in Southern California, none of which places are at present reached by Missionary forces.

OBSERVATIONS OF THE TREASURER

J. S. Wise

IF YOU want to keep your religion you must give it away. We seldom get anything for nothing. Life is a give and take proposition. Some people take everything and give nothing, while, thank the Lord, there are many who give much and take little. It is easily discerned in which group the truly happy people are to be found. Those who give gladly reap a glad disposition. This in course of time stamps "happiness" in every facial line. No matter how many mean things may be said about them, their own countenance tells the true story. On the other hand, the fellow who always gets and never gives, proclaims it wherever he goes. His face tells it. Nature is never fooled. The lines of cunning greed are there and barrels of powder and paint will not remove them. Now when I speak of "giving" I mean more than money. Often money is the cheapest thing we can give. To keep our religion we must give *it* away. Sometimes money expresses it, often it does not. Jesus gave more than money. He gave His life. Nothing was held in reserve. No man can give his life without including his money. The one is the complement of the other. Therefore the man who thinks he can give a few paltry dollars to the Lord's cause and get away with it is only fooling himself. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."

The most important missionary fields

in the whole world just now are found in the rapidly growing suburban districts of all of our American Cities. Hundreds of thousands of young people are leaving the congested sections of the City and setting up homes in these newer and more desirable places. The Reformed Church through its Home Mission Board is challenged to assume its full share of responsibility in meeting the religious needs of these people. There is very little danger of competitive overlapping. All of the denominational Boards have more than they can handle. They need men and money for these fields. Thousands and thousands of these young people are being weaned from the Church. Heroic efforts must be made to win and hold them. Much new work is in such fields. Our Missionaries are taxed to the utmost. Their church enrollment may consist of less than a hundred, but their field of service consists of thousands. Our Missionaries are giving freely of themselves to these people. The people are once or twice removed from pious ancestry. They brag about the piety of their parents or grandparents. They say, "Of course, we need a church for the community—we expect to come but just now all our time is needed to paint the new window screens, plant the shrubbery, fix the new car, etc., etc." Oh, the hard, hard work of the present Home Missionaries! They are truly giving their religion away. God will reward them, while their fellow Christians criticize them because the statistics fail to reveal the true character of their work.

Now something radical must be done to reach this vast army of young people. Perhaps we can learn a lesson from the Pennsylvania Railroad. The regular traveler has known for a long time that the B. & O. Railroad was taking away much of the passenger traffic between New York, Philadelphia, Washington and the West from the Pennsylvania. The Pennsylvania previous to the World War had a great reputation for efficiency and for catering to the comfort of the traveler. The reputation of the B. & O. in this respect was not so good. Hence the Pennsylvania commanded most of the passenger trade. Since the war, however, the B. & O. catered to this trade and captured much of it. The Pennsylvania seemed to neglect it and consequently lost much. The service on all trains west of Pittsburgh, that were not "special fare trains" was operated indifferently. Little or no attempt was made for the personal comfort of the passenger. Accordingly when I found it necessary to visit points in Ohio and farther west, I scrutinized the B. & O. time tables carefully before going via the old, reliable Pennsylvania. However, in

March of this year, I had to go to Toledo and Detroit. The B. & O. had no suitable train. I took the Pennsylvania. Imagine my surprise when I entered the diner for breakfast to find the waiters unusually courteous. I was given a morning paper marked "Compliments of the Pennsylvania Railroad." My breakfast was prepared in the old time satisfactory way. It was neatly served and tasty in flavor. After drinking a portion of my coffee, the waiter politely refilled the pot and I was completely "flabbergasted" when I was supplied with free doughnuts. Think of it, the Railroad was actually giving me something for nothing! It evidently had learned that if it wanted to keep its trade it had to give something away. We call that advertising.

The Church likewise must advertise itself by giving away much! It cannot preserve its religion by keeping it. It must be given away. Much of it must be given to our own people—the American people. If we fail to do that it will not be long before America, now the hope of the world, will be superseded by some other nation with a larger vision.

IDEAL AMERICANS

Charles L. White

THE ideal Americans are the Christians who recognize the brotherhood of all men. They count the vantage ground of birth as a sacred trust. Their roots, reaching backward into the rich soil of a Christian civilization, bear fruit for the poorest of the newcomers. They have no pride "of face, or place, or race, or grace." They do not make broad their phylacteries but their sympathies. In business they are kind to the employed, just in all dealings with their fellows. They are not pirates, but prophets of the new day of social justice. They possess the faith in Christ which they profess, and when they explain the gospel with their lips they do not have to explain their lives. Their lives are not only transparent but translucent. They live in the open and can look men in the eye. They are not boastful, but direct, sincere, frank; and church-membership

means to them discipleship. They do not hesitate to talk of Christian experience. They do not have to pump the water up. Confession of Christ flows from their lips as freely as water from a faucet under the pressure of the reservoir open to the sky. Their conversation is clear as crystal, and it brings refreshment to many souls. The ideal Americans are loyal to Christ, devoted to the Church, faithful to those whom their lives touch in the customary ways or in forms of service which they devise.

How many ideal Americans are there? Who can answer? They are scattered through the land. They differ in political, social, intellectual, and denominational convictions, but they use the same spiritual measuring-rod. America will be largely saved by them, and their number is surely increasing.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

THE CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

THIS is an organization composed of members of the Episcopal Church, based upon certain declarations promulgated by the General Convention of the Episcopal Church, demanding "the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development and a fair share in all the gains of progress."

The Preamble of the League's Statement of Principles is as follows:

"We face a world in revolution. Some regret the fact; some thank God for it. Regret and gratitude are in a sense equally irrelevant; the Church is called to act, and the contemporary situation furnishes her with a challenge and an opportunity unsurpassed since Pentecost."

The Purpose of the League is stated thus:

"The purpose of this organization is to unite, for intercession and labor, those within the Episcopal Church who believe that it is an essential part of the Church's function to make justice and love the controlling motives in all social change, and who wish, as Christians, to *promote all sound movements* looking toward the democratization of industry and the socialization of life."

Significant sections of the League's Statement of Principles follow:

"We affirm our belief that only that social order can properly be called Christian which substitutes fraternal co-operation for mastership in industry and life."

"We believe that for us as Christians the proper procedure is not to formulate a social policy and then seek to justify it from our religion, but rather to start with our Lord's revealed will and to de-

duce from it our social program, with no equivocation or evasion."

"In case of teachers and preachers in our own communion whose positions are endangered by reason of their social radicalism we promise to make investigation and if necessary to publish the facts; and to the limit of our ability we intend to give moral and practical support to those who shall clearly be seen to have incurred persecution through advocacy of social change."

"Recognizing the earnest endeavor under difficulties of those working within our theological seminaries to train our coming clergy for useful labors in the new age, we intend to work for such changes in management and curriculum as shall enable theological students to know, preach and practice the Social Gospel. We further intend to assist in recruiting such candidates for the ministry as shall enter it with desire for socialized leadership."

"The rights of free assembly, free discussion, a free press and a free pulpit are the bulwarks of democracy. Suppression of these liberties has proved in history the natural prelude to the violent methods of change which this League would profoundly regret. We, therefore, commit ourselves to the full support of these rights."

It is a basic conception of the League that for the democratization of industry and the socialization of life the Church has a distinctive contribution to make: "We recognize the supreme need for that Power by which men and women of faith shall gain the strength and wisdom requisite for the surrenders and readjustments of democratic living." Consequently the League from time to time issues devotional literature and encourages the use of prayer and sacraments as means for the release of people from

selfish inhibitions and for their inspiration to work with God for Humanity. Among these is a Quarterly called *Intercessions* containing Scripture readings, subjects for meditation, intercessions and prayers.

Full membership in the League is limited to members of the Episcopal Church but provision is made for associate mem-

bership on the part of other persons desiring to co-operate with the League.

The President of the League is Rt. Rev. Edward S. Parsons, D.D., Bishop of California, and Prof. Vida Scudder, of Wellesley, Mass., is the Executive Chairman. Address inquiries to the Executive Secretary, Rev. Wm. B. Spofford, 6140 Cottage Grove Avenue, Chicago.

SOME RECENT DEVELOPMENTS IN LABOR RELATIONSHIP

The A. Nash Tailoring Company, of Cincinnati, O., widely known for its claim to be a "Golden Rule" establishment, signed an agreement with the Amalgamated Clothing Workers, effective from January 5, 1926 to January 5, 1929. The preamble of the agreement states that it is the expectation and intention of the parties concerned to achieve a state of industrial democracy in the factory and shop so striking as to make it the example for all those who wish to follow.

The agreement recently signed by the anthracite coal workers and operators, it is claimed, also marks some gain in the sharing in settlement of disputes, and, if carried out in good faith, a sharing in control of production.

The Baltimore and Ohio Railroad management and men have put into successful operation a "union-management co-operation plan." The preamble to the agreement recognizes the principle that the welfare of both the railroad and its employees is dependent upon the service the railroad renders the public, which in turn depends upon the willing co-opera-

tion between the management and the employees' organizations, to which both parties agree. The plan was put into operation in 1923 in one of the large equipment repair shops, extended in 1924 to all forty-five of the company's maintenance shops, and is now being adapted for application throughout the transportation and maintenance of way divisions.

The anthracite agreement and the Nash agreement are plans for the sharing of adjustment of disputes, the Baltimore and Ohio agreement a plan of sharing control of production. The Columbia Conserve Company, Wm. P. Hapgood's "adventure" with his cannery in Indianapolis, which has passed the experimental stage; the American Cast Iron Pipe Company, "the Acipco Plan," initiated by the late John J. Eagan in his plant at Birmingham, Ala.; and the Henry A. Dix & Sons Corporation, a business turned over to his employees by Henry A. Dix in 1922—are all plans involving the principle of sharing ownership. (See March 1, 1926, issue of the Social Service Bulletin of the Methodist Federation for Social Service.)

FATHER RYAN ON NATIONALIZATION

Dr. John A. Ryan, of the National Catholic Welfare Conference, is reliably reported as having said publicly, "Either the State of Pennsylvania or the government of the United States must own and operate the anthracite industry before the miners and the public can solve their problems of wages and prices." In his opinion, unified co-operation and pooling costs would cut prices 75 cents to 85

cents per ton. The wiping out of royalties, together with co-operative or state and municipal distribution will save at least another dollar for the consumer. He favors the payment of the book value of the mines as established by the U. S. Coal Commission in 1913—\$600,000,000, which is \$226,000,000 more than the money actually put into the properties, representing the increment in land values prior to 1913.

SALE OF THE HUDSON HOUSE

Four years ago the Board of Home Missions purchased a property at 107 E. 34th Street, New York City, which it named "The Hudson House," and used in connection with our Harbor Mission work. It served as a temporary abode for Immigrants who came to America and also as a stopping place for members of the Reformed Church who were either going to or returning from Europe and had to stay over in New York City for several days. Much of our Harbor Mission work has changed its character, and Dr. Paul H. Land, our Missionary, has felt for some time that the work could be carried forward on a somewhat modified basis. Consequently, the Board disposed of the property on East 34th Street and since May first is conducting the Harbor Mission work in rented rooms.

The new Mission at Bellerose, Long Island, N. Y., of which the Rev. C. E. Hess is the Missionary, is now enjoying the use of a substantial chapel which was recently purchased from the Lutherans. A very promising field of Mission work is opening up in this section of Long Island. If the Board had the men and money it could go into many other places and in a short time establish Mission stations.

"It is a strange thing, but life is the kind of experience that blinds our eyes to God if we will not open them wide enough to see Him."

"We would see Jesus, see Him as our Saviour,
The Lamb of God, for our redemption slain,
Bearing our guilt, for our transgressions
wounded,
Cleansing by precious blood sin's crimson
stain."

RECREATION IN THE RURAL CHURCH



PLAYING
BALL

STARTING
SHOE
SCRAMBLE
AT
ROSEDALE
CHURCH,
READING, PA.

REV.
FRED D.
WENTZEL,
PASTOR



Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

THE LEVEL OF LIFE

Julia Hall Bartholomew

THERE is a little joke about a learned scientist who meets a modern young woman on the street, and is quite startled by the apparent brilliancy of her intelligent eyes, but on closer view he finds that the brilliance comes from the sunlight shining through her empty head. So the great man still remains convinced that his opinion of the vacant quality of women's minds is correct. Now, this would be altogether humorous, were there not just enough of the truth about it to make it a bit of tragedy. On the other hand many women in these days of opportunity are eagerly striving to store their minds with pure knowledge, and to attain a broad and high degree of real culture. Ideals of nobleness, sincerity and beauty so envelop the student in some schools that their influence is unescapable. From the alumnae of this kind of an institution one does not meet the girls whose minds function after this fashion—"I don't intend to be married until I am thirty," one says; and the other replies, "I don't intend to be thirty until I am married."

A very forcible article in the February *Forum* gives much food for thought on modern conditions. It is pointed out that we are living in a mechanistic and materialistic, and not a spiritual age. Civilization is not inward but on the exterior of life—"It is undoubtedly true that we are living in an age of civilization as opposed to an age of culture . . . We are learned barbarians . . . technical progress undoubtedly leads not to cultural accomplishments, but to barbarization, and this process is, alas, irresistible." These, perchance, may become rather uncomfortable words to those persons who are snugly contented with big bank accounts, and great possessions.

They may awaken thoughts of the words, "a man's life consisteth not in the abundance of the things which he possesseth."

This is the condition of the present age, and it is within the power of mankind to arise out of it into a fuller, freer mastery of things. One is reminded of how Mr. Gandhi, who, by his sincerity, has won the respect and admiration of Dr. Robert E. Speer and other Christian leaders, tried to get back the ancient culture of India, by a revolt against all mechanical and industrial progress. He has admitted failure. It cannot be done anywhere on the earth. "Never more, whatever idealists may hope, will machinery vanish from the world; the machine will go on, gaining victory after victory until it has conquered every single spot on the earth." But when the novelty and surprise of technical achievements have become the obvious, they can no longer overcome the spiritual side of life; beauty and culture will claim their own high place. "The immediate expression of this spirit which has become impossible today, will become possible once again and in a more all-embracing and more encompassing sense than in ancient China, Greece or the Renaissance period." These are encouraging words, indeed; and sound a sweet note of award to those teachers and leaders who have persistently held to ideals and taught them faithfully.

When considering the mechanical progress of this age anyone who is a housekeeper is frequently prone to smile at the talk and advertisement of labor-saving devices. Because along with all these inventions, there have also sprung up a multitude of others that make for complication and confusion, as well as

the acquirement of possessions that crowd and clutter the environment. Everyone does not master the labor-saving situation as easily as this man:

Onlooker—"Surely, Mose, you don't expect to catch fish in that stream?"

Mose—"No, sah, I don't expect to. I'se just showing my old woman I had no time to turn de wringer."

Old or new things are never essentially wrong or bad, just because they are old or new. A wise mind cherishes heritages and well-tried customs, and at the same time also aspires to reach out for all that the future may bestow. Life changes and what is convenient and proper for living at the best in one generation may not remain so for another. The real art of living is to adjust one's self and get the highest and best from the present, ever holding and aiming at a fine and high purpose, mentally and spiritually. Our forebears knew nothing of the apartment house. The spacious home, the gracious hospitality oftentimes seem magically things of the past. What if houses did continue everlastingly; can one imagine the dullness of existence under such circumstances! The old order

changes and nowadays hospitality must often be dispensed within the confines of four small walls or outside of one's own dwelling. Is there any real reason why gentleness and graciousness should diminish? And when one fully realizes that the true spirit of friendship, love, and cordiality is not a thing of walls or space, one has made a great step towards adjusting one's self to the new order of life and perchance to a new and worthwhile freedom. The science of living well is the ultimate achievement. The great training for life is started in the school, and the young person who learns adaptability and contentment of spirit has acquired something higher and more useful than mere text book knowledge. A leading writer has given us some pertinent words on manner and manners. "I discovered to my amusement the other day at luncheon that my point of view seemed to have been always that of my fellow guests and our hostess, viz.—one learned one's manners, but one was essentially one's manner."

In short, manner is a point of view of one's self and one's world, while manners are merely the code signals of one's



VORNHOLT MEMORIAL EXTENSION (AT LEFT), SECOND RECITATION HALL OF MIYAGI COLLEGE, SENDAI, JAPAN

social group. The first comes from feeling, the manners from knowing."

One can scarcely over-emphasize the importance of both feeling and knowing; and then always keeping on the side of the best.

The influences and characteristics of many large institutions of learning, and the college environment of the present time, do not offer much opportunity for the cultivation of the things of the spirit, nor foster the amenities of life. The smaller school quite frequently surpasses others in this realm. Folk of lesser degree of appreciation of these things are wont to jeer and criticize what they are pleased to call the "finishing school," but they are probably the kind who have nothing to finish and they always remain, educated—perhaps—but quite without

culture. To those who recognize values it is apparent how much is lost to the youth who has never known the refining influences of such schools. When one feels it there is no compensation for its loss. Those who have not known it are never aware of what they do not possess.

One is bound to feel a great encouragement in these words, "Now what is going to happen when all mechanical inventions will have become obvious and uninteresting? . . . Well, from this moment the opposition between culture and civilization, which is valid enough today, will have become obsolete, for the civilized condition will then have become the basis of all human life. Then the level of all possible problems will appear transposed—and this everywhere in the upward and not in the downward sense."

A STUDY IN CONTRASTS

Miss A. Katherine Zierdt

EARLY in the Spring of the year 1922 a group of missionaries representing the evangelistic and medical work of our Shenchow station in China entered the city of Yungsui, one of the out-stations visited for a few days during an itinerary of several weeks. The travelers having begun their journey in the cool of dawn had alternately been walking and riding in the sedan chairs until their travel-weary arrival in the hot afternoon.

Seldom if ever had the inhabitants the opportunity to see so many foreigners at once. Shop keepers and mechanics left their apprentices in charge while they followed the foreigners, to the building recently purchased by the mission and which later was to be replaced by a chapel. Business heads out of the way, the clerks and apprentices soon joined the throng, in fact there was no reason for them to remain behind for business was at a standstill. Yungsui was taking a holiday.

The adult foreigners, described by a student as having "high cheek bones and sunken eyes" in contrast with their own flat features; the variety in color of hair and eyes as contrasted with the universal black of the yellow race; the difference

in cut of clothing as compared with their monotonously uniform style; the fair-haired, white-skinned boy and girl who were so queerly dressed, were all commented on and freely discussed by the crowd. The grown-ups tried to divert attention from themselves to the purpose for which they had come, but the baby! the blue-eyed, smiling baby refreshed by a few naps along the way did her best to win the throng by repeating for them everything she had learned to do and say in her eighteen months of life. Her chatter in the language of the Chinese won their admiration. She was ready to go to any pair of arms outstretched to receive her until restrained by her mother who feared handing her around among so large a crowd. The baby garments were investigated, and commented on to the last stitch.

After the travelers had been refreshed with food and drink, an evening service was held. The native evangelist, in a year or two of faithful service in the district, had gathered about him a few elderly men who confessed faith in Christ; from a viewpoint of service they seemed not bright prospects as the nucleus of a congregation except that being elderly and probably heads of families their

decision to accept Christ might have some influence on younger members of the family and would not be met by the opposition and persecution which younger men taking the step could expect to meet. Outside of these few the crowd now assembled in the temporary chapel knew nothing of what it means to worship in the spirit. A hymn was announced—those who could read tried to join in the singing, producing an effect not exactly musical. The leader asked for silence during prayer; the crowd seemed mystified, perhaps they had not understood the foreigner's request—surely no god would hear without noise to attract his attention! There was no food to offer, no animals to sacrifice nor incense to burn, yet the foreigner called this worship! What a strange god he must be! With more or less commotion the service proceeded, the missionaries doing their best to create an attitude of reverence amongst a people whose idea of worship was the offering of material things to a fierce-looking god whose wrath they feared.

Well-attended meetings followed daytime meetings for women and children, evening services for all. A free dispensary opened for several hours each day brought scores of sick, sufferers from every form of Oriental disease it seemed, particularly diseases of malnutrition following the winter's famine. Not that these diseases were adequately treated—many would have required weeks or months of hospital care—but simple remedies were administered to relieve outstanding symptoms.

Toward the close of that year the evangelistic missionary with his wife and the three children mentioned went to

make their home in Yungtsui, that they might give all their time to the development of the work there. The door of the wall surrounding their abode was left open in order that the ignorance and suspicion of the country people regarding the motive of the foreigner might be overcome. This open door provided an opportunity grasped by those whose curiosity exceeded their suspicion, to enter not only the yard but the house as well. Patiently the use of simple housefurnishings was explained to groups of ten to twenty—they found safety in numbers perhaps—not once but several times a day until the number of visitors exceeded the city's population. As the country people gained in confidence, they inspected the interior of the home through the windows and the second floor from an adjoining hill top or fence. To be able to stand such constant scrutiny with grace was a sign of consecration and of well-controlled nerves on the part of the missionaries.

Three years after the first visit mentioned, during the Easter season of 1925, the same group of missionaries worshipped with the native congregation, now numbering twenty, in the newly-erected church. At every service the change was strikingly apparent—the fervent prayers from the members, the rapt attention which greeted the story of the Resurrection, the look of understanding when spiritual truths were presented, the reverence during the celebration of the Lord's Supper, the enjoyment of the songs which they had been trained to sing—all combined to witness to the fact that they had learned to worship in the Spirit.
Philadelphia, Pa.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of March

Synods	1925		1926		Increase	Decrease	
	Appt.	Specials	Appt.	Specials			
Eastern	\$9,095.05	\$7,445.48	\$9,412.45	\$3,434.50	\$12,846.95	\$3,693.58	
Ohio	4,147.43	2,534.21	3,765.71	1,992.93	5,758.64	923.00	
Northwest	327.28	1,236.11	939.65	883.22	1,822.87	\$259.48	
Pittsburgh	1,363.01	1,944.10	2,820.04	1,208.70	4,028.74	721.63	
Potomac	3,498.24	3,547.77	4,047.42	868.16	4,915.58	2,130.43	
Mid-West	1,021.04	1,183.91	2,199.58	229.82	2,429.40	224.45	
German of East..	388.58	416.37	240.00	391.41	631.41	173.54	
W. M. S. G. S.	2,829.92	2,829.92	.....	6,685.52	6,685.52	3,855.60
Annuity Bonds ..	2,500.00	2,500.00	.....	.....	.....	2,500.00
Bequests .....	.....	.....	.....	965.00	965.00	965.00
Miscellaneous ..	1,724.00	1,724.00	.....	134.10	134.10	1,589.90
Totals	\$19,840.63	\$25,361.87	\$45,202.50	\$23,424.85	\$16,793.36	\$40,218.21	
					\$6,026.16	\$11,010.45	
						Net Decrease	\$4,984.29

THE FIRST YEAR'S REPORT OF THE AMERICAN SCHOOL FOR BOYS IN BAGHDAD

(1925-1926)

Calvin K. Staudt, Ph.D.

THE American School for Boys in Baghdad, under the auspices of the United Mission in Mesopotamia, was opened September 14, 1925. The opening of this school may be regarded as an historic event in the history of the Mission. The school is divided into two parts—a Primary School and a High School. Both schools are housed in the same building and are under the same supervision and direction.

A permit to conduct a purely American Mission School has been secured from the Educational Department of the Iraq government, signed by the Minister of Education and ratified by the Council of State. The request to open and conduct a Mission School was granted shortly after the application was made.

This permit allows us to conduct a school in which all grades and classes are included from Kindergarten to Sophomore year in College, or what is commonly known as Primary, Elementary and Secondary Education. Subjects may be taught in English and Arabic. Freedom to teach the Bible and make it obligatory is allowed, and no restrictions are placed upon having religious exercises in which all students participate. It is also tentatively understood that permission will be granted to do full College work as soon as advisable.

All grades with the exception of Kindergarten and Freshman were conducted this last year—the number in a class being confined to twenty. Fifteen students will complete the Fifth Form in June, having done the equivalent of what is being done in the highest class in an American High School. In the lower forms the studies are largely in Arabic while in the higher forms the lessons are chiefly in English. A desire to learn English has brought a number to our school, and with an English mandatory government the demand for English is bound to increase.

There is in the school a fine corps of

teachers. Including myself there are at present eight teachers who give full time to teaching and two others who give part time. These teachers have the welfare of the school at heart and are just as anxious as I am to make this new adventure in Baghdad a success. Two of the teachers faced great dangers in crossing the Syrian desert last fall so as to be on duty the day the school opened. Four teachers—those who teach in the High School—are from the University of Beirut, one of whom is both a graduate and was a teacher there for six years. Both Mrs. Staudt and Mrs. Lentz give part time to the school.

Shortly after the opening of the school in Fall all classes were filled and many boys had to be turned away. An effort was made throughout the year to keep the attendance below 175. Nearly 200 boys were enrolled throughout the year, but some of these dropped out either voluntarily or were asked to withdraw. The number in regular attendance at the time of the making out of this report is 174, of which 64 belong to the Primary School and 110 to the High School. With the exception of a few who have scholarships and a few others who are received on half-rates, all pay a rather high tuition—the tuition for pupils in the Primary School being 47 rubles and for those in the High School 71 rubles a year.

Many races and nationalities study, play and pray together in this school. These are Arabs, Syrians, Assyrians, Persians, Kurds, Indians, Russians, Greeks, Armenians. The following religions are also represented: Protestants numbering 25, Jews 26, Sunni Moslems 21, Shiah Moslems 4, Greek Orthodox 3, Armenian Orthodox 11, Nestorian 5, Chaldean 56, Syrian Catholic 10, Roman Catholic 8, Armenian Catholic 4, Jacobite 1.

These figures show that the number of Jews, Protestants and Moslems in the school is approximately equal, each hav-



SECOND CLASS IN AMERICAN SCHOOL,
BAGHDAD

ing about twenty-five. At one time we reported ten more Jews than at present. The largest enrollment is among the Chaldeans, though the most interesting and most wonderful group are the Moslems—Moslems among whom are two from the Holy City of the Shiah, and two who are the sons of the sheikh of the largest and most powerful Bedouin tribe of the desert.

The school aims after sound scholarship and in a measure this has already been obtained, and there is no better testimony to this than the welcome news that the University of Beirut has given recognition to the fine work of our school. After studying our curriculum and learning about our teachers and inspecting the work that is being done, the faculty of the American University of Beirut decided to receive into the Freshman Class, without examination, students who complete our work and are recommended by us. This is the best recommendation the school can offer of its fine work, and it is this more than anything else which is causing the people of Iraq to have confidence in us and in our work.

Then the school is decidedly Christian. It is Christian in its atmosphere, discipline and administration. The aim of the school is primarily to project Christian ideals and Christian ways of living into the hearts and minds of the students, and to prepare leaders who will have Christ in their hearts and who will have Christ's outlook upon life and social reconstruc-

tion. From twenty to thirty minutes of Bible instruction and Christian ethics is given every morning. Over seventy-five Bibles were sold to pupils in the school. Three classes are studying the Gospels, one class is studying the Old Testament; in the two lowest classes Bible stories are told and Scripture passages committed to memory, while in the two highest classes lectures are given on the teachings of Jesus and their practical application to individual and social life. Those who teach the Bible in the High School with me were in my Bible classes in the University of Beirut in former years.

Both schools assemble every morning for prayers. In the Primary School the pupils stand reverently in the lower court where they are led in prayer by one of the teachers, followed by the repeating of the Lord's Prayer in unison. In the High School not less than ten minutes is devoted each morning to devotions. The entire school is comfortably seated on the balcony where Christian hymns are sung and where a general prayer is offered every morning. Jews, Moslems and Christians have entered into this service and it has made its impress upon the school. All students are required to be present for prayers.

A number of other features are also added to the morning assembly. Great sayings, either from the Bible or from other books are often presented and made the basis of a short talk. Many are keeping a special notebook in which these are copied. Every Wednesday morning recitations are given in both Arabic and English; and, at least, once a week the High School students have the privilege of listening to an address. Our students here in Baghdad have the opportunity of hearing great men speak on great subjects. Missionaries, authors, archaeologists, educators, statesmen, who in passing through Baghdad have visited us and spoken to us.

The religious impact upon the school is also made through the School Brotherhood. This is a religious organization among students and teachers on the order of a College Y. M. C. A. The pledge taken by a student reads: "I in joining this society, express a desire to

cultivate the spirit of brotherhood; and promise, through God's help, to try to live a life pleasing to Christ who taught the meaning of true brotherhood; and agree to take part in the various activities of the Society." Forty-eight have signed the pledge and publicly affirmed it. Among them are Moslems, Jews, Christians, Druse.

The Brotherhood holds a devotional meeting every Friday afternoon, at which time a heart to heart talk is given either by one of the members of the teaching force or by some speaker from the outside. The attendance at these meetings has been exceptionally good. It is encouraging and significant to have both Moslems and Jews come to these meetings. A few committees are also created to do service work and to look after the welfare of the students. In this connection it should also be stated that a Sunday evening service was started at the request of the teachers and that this service of song, prayer and preaching has been a help to all who attended.

There is also in the school a Boys Scout organization of forty High School students. These boys have their own uniforms, and all the paraphernalia that go with scouting. The Scout Master, who is one of the teachers, has used scouting as a valuable agency for character building. Much is made of the high ideals and principles for which the organization stands. We are also able to have two football teams, despite the fact that we have no athletic grounds and have to go out in the desert to play.

Eight scholarships have been received during the year: four from a well-known Academy in America, one from an American Church, one from a friend, and two—which is most praiseworthy—from the teachers of the school. A special gift of \$250 for the school has also been received from the Woman's Missionary Society of Eastern Synod of the Reformed Church in the United States.

We are pressed for room. In the same building in which the school is housed Mrs. Staudt and I are living together with five teachers and three servants, and yet we have been living happily together

and without friction. If we had the room to expand we could have a school next year of four hundred boys. Now is the opportune time to establish our Mission schools; now is the time when a spiritual leadership is needed in Iraq; now is the time to make Iraq Christian if it is to become Christian at all. What are we doing about it?

Baghdad, Iraq, April 1, 1926.

AMONG THE OLDEST CHRISTIAN PEOPLE

While in Baghdad Dr. Casselman, in company with Mrs. Lentz, visited one of the camps of the Assyrian Refugees where the picture was taken. The Assyrian Nation was driven from its ancestral home in Kurdistan, and a remnant of less than 50,000 are living amid conditions that must lead to the disappearance of this ancient people. The call for relief is most urgent.



DR. A. V. CASSELMAN AND
MRS. E. WARNER LENTZ, JR.

WHAT IS CHRISTIANITY AND WHY IN CHINA?

Dr. David Yui

CHRISTIANITY to the masses of China is a foreign religion and there is no particular relationship between this religion and the life of the Chinese people. The more critical portion of the nation suspects and openly accuses Christianity of being merely a tool of imperialists, capitalists and foreign governments.

That which impresses non-Christians most is the activity manifested everywhere in Christian circles. There is a continuous series of activities of one form or another and the impression that is being created is that Christianity is primarily a religion of activity. To many this is all that there is in it. A very small number recognize that Christianity means more than this, that there is in it a spirit which finds expression in these visible activities. They go further and ask, What is it that inspires Christianity to these activities? They seek to penetrate behind that which they see to find out what is the mainspring of the Christian religion.

Has not the time come for us not only in word but in deed to help clarify the masses of people as to what Christianity really is? I, for one, feel that even we who have been brought up in Christian homes have not got very far in our study of Christianity or in our own Christian experience. We have been rather shallow. Those of us who have made a more earnest study can talk about theological and Biblical matters. Nevertheless, we have not made the kind of progress we should have made. There are those who are deeply interested in talking about the Chinese Christian Church, but where is this Chinese Christian Church? Just what is it that we mean by it? And even were

we to make clear just what the Church itself is, that would not mean that we have got at the heart of the Christian religion. We would be thinking only of organized Christianity.

The burden on my heart, therefore, is this: Cannot we clarify our own thinking, clarify that of the people, and then set ourselves to produce men and women whose knowledge of Christianity will be profound and who will themselves have a vital experience of its power? This, I am convinced, is our most important problem.

I have come across missionaries since May 30th who wonder whether this is not a time for them to leave China, whether their work here may not be finished. Far from it. This is the time for us all to do the most aggressive type of Christian work in China, the time to prove the value of the Christian religion.

Let us avoid superficiality; let us go deep; let us render a profound service. This is the time of all times in which we must help to make the God in whom we believe absolutely real to the Chinese people. In the past much attention was given to certain of China's ailments and Christianity was pointed at as possessing the much needed cures. The call today is for us to help men realize what real religion is and what is its place in the life of the world. And then we need to go beyond that and show what is the contribution which Christianity has to make to the world's life. This calls us to much more profound searching of heart than the former method of approach.

We must now go forward in full strength. We must break loose from the unessential things and discontinue unimportant things, so that we may give our future thought and energy to the study of the Christian religion and to making vital our experience of Christianity.

FOREIGNERS

AMONG the broadening influences in our lives, one of the most potent is an acquaintance with those who have lived in other lands and have a range of intellectual interests and spiritual inclinations that are new and fresh and stimulating. Those who put a girdle round the earth and have not the powers of sympathy and imagination, enabling them to feel and to see deeply, are traveling in a physical sense, but they might as well remain at home for all the gain they make in the knowledge of the world and in the understanding of their fellowmen.

In a little, isolated country men lead narrow, egocentric lives and boast that their tethered daily round circumscribes all that is worth while. Oliver Wendell Holmes said of a New England city that you could not pry the inhabitants loose from their idea that it was the hub of the solar system. In Lhasa, capital of Tibet, the belief of each ignorant, simple soul is that the filthy, smelly town is the center of everything. The mountain villages of the Andes are filled with folk who scratch for fleas, postpone till "manana" what ought to be done today and indulge the chauvinistic pretense that no land is like their own, no glory comparable with its glory. But the like conceit persists and runs at large in parts of our own United States. Too sufficient unto ourselves, we inveigh against the alien as unassimilable when we ought to be teaching those whom we would find

docile enough in most instances if we cared to teach them.

It is a sign of savage ignorance and of imperfect civilization to feel resentment against another man merely because he comes from a land we never saw and uses a dialect with which we are unfamiliar. If we are mentally hospitable, we shall eagerly welcome the chance to hear wonder tales of strange climes and peoples and adventures with "beasts, men and gods" such as are denied to our shut-in lives except through the medium of literature. It argues a purblind, miserable satisfaction with the groove we move in when we are unwilling to step out of it with an outheld hand of personal greeting to a "foreigner."

Those who most want the peace of the world are those who sedulously cultivate all ways and means of international intercourse. They do their best to give the desirable stranger to feel at home and at ease among us. Because they seek to establish a universal friendliness, they are of one mind to discourage the anarchist and his seditious principles. They would not inundate America with those who would demoralize and destroy. That kind of foreigner they would repel, but the others are welcome guests, and the desire of every lover of his own land is to make friends of them for the advantage of the entire comity of civilized lands

—*Public Ledger.*

THE REAL CHINA

Alliene S. De Chant

SHORTLY before I left Huping Christian College, Lakeside, China, a group of "my boys" gathered around my desk and this is what they said: "Please, Miss De Chant, when you go back to America, do not tell the people about the bandits. They aren't the real China."

It is fitting, therefore, while youth from 12 to 18, and 156,000 men of affairs, who are giving all or part of their time to "Things Scouting," are this year celebrating the 16th anniversary of Boy

Scouts in America, to turn our eyes to our very own scouts at Huping, who, "physically strong, mentally awake, and morally straight" represent THE REAL CHINA.

The troop, with its three patrols, the Cow, the Crow and the Elephant, numbers 21 scouts, seven of whom have second-class rating. They were organized in 1920, on their own initiative, inspired by a visit from a Changsha troop. Membership includes five football players, five

basketball players, five choir boys, four forestry and agriculture students, four tennis players, two amateur actors and two buglers, a number of whom qualify in more than several attainments.

Their uniform consists of gray khaki shirts, blue trousers, campaign hats, and scout insignia. Their activities include over-night camping, hikes, paper chases, itinerating trips for botanical and geological purposes, and the rescuing of storm-tossed boats on Tung Ting Lake, along the shore of which our college is located. They it was, too, who, on a never-to-be-forgotten Commencement Day, donned Red Cross insignia and buried the dead, slain in an uprising, and ministered to those who were wounded.

They let me attend a meeting the night three scouts were examined, a meeting that began with a salute to the Chinese flag, and closed with an informal talk, at my request, on "What Scouting Means to Me." Such replies as these were given:

Scouting keeps my body strong.

Scouting helps me to help others.

Scouting teaches me that obedience is easy, if willing.

Scouting builds up character

Scouting helps me to help other organizations.

Scouting cured my temper.

"When folks in my home village," volunteered another, "noticed the change in me, I simply told them it was due to scouting."

"A tragic event," testified another, "took place in my life. My beloved father was killed by a bandit. Not only did his death mean the loss of my parent, but I feared it also meant the end of my college training. I was in deep despair. A pal suggested scouting and I let him persuade me to try it. Scouting brought back my faith and now I can face the world with a smile!"

And still another said, "It's the spirit of scouting that counts, not merely the uniform!"

One of the most meaningful nights I spent "over there" was in response to the following invitation: "The Huping Boy Scouts request the pleasure of Miss De Chant's presence at a Tea Meeting, on Saturday, April nineteenth, at 7.30 P. M. at old tennis court." 'Twas a wondrous night, that nineteenth of April. The moon was full and the wistaria thereabouts was colorful and fragrant. The Boy Scouts of Hankow, China, encamped along the Lake, were also guests. As we sat at the long table set in the middle of the tennis court, out there in the moonlight, sipping tea from handleless cups



HUPING COLLEGE STUDENTS BUILDING TENNIS COURTS



HUPING COLLEGE FOOTBALL SQUAD (INCLUDING BOY SCOUTS)

that were always being refilled, eating Chinese confections and munching carefully pared water chestnuts, and watermelon seeds, our hosts kept us merry with all sorts of entertainment: cheers, monologues, dialogues, take-offs, and Chinese songs with stringed accompaniment.

They like nothing better, the Huping Scouts, than to go itinerating, to climb a sacred mountain, to explore new territory, to gather specimens for laboratory and museum. An account of one of their trips is here given, as it appeared in *Huping*, the college paper:

A TRIP OF THE HUPING SCOUTS TO CHUIN SHOU

By Yuen Ih Dah

Chun Shan, located at the mouth of Tung Ting Lake, has a good reputation for its beautiful scenery and its fragrant tea, as well as being the last resting place of queens, Oh Hwang and Yu Ning. It is also a fine place for botanists because it produces an abundance of trees and plants. All of these interesting things attract people. Therefore, we scouts did not wish to lose this good opportunity and had fixed upon the next day to our Independence Day for taking a trip there in order to see its ideal beauty, to study trees and plants, and to practice the outdoor life as well.

Late in the afternoon, however, the sky clouded, and the wind increased by degrees. All of us, with sad hearts, feared to cross the great lake because the boat was so small. But the title of

"brave" enforced us to make the adventure and set sail in spite of the changeable weather. The farther the boat got away from the shore, the more the waves beat upon it. In this condition, therefore, some of us were going to visit Chow Kong owing to headache, some of us were kind enough to vomit out some food to feed the hungry fishes; still some of us, on the contrary, were very happy and put up the flag ready to visit the king of Tung Ting Lake. Though it so happened we had to keep on sailing for a long time, yet by and by we reached our destined place safely.

After having pitched our tents among the bamboo, we got busy preparing our supper. After a short time, we prepared a fine feast with several courses, such as century eggs and cayenne pepper. Then

we sat to fight, some lost and some were victorious. The most discomfited one was Mr. Taylor, who came from U. S. A. and arrived here several weeks ago. It was because he, at first, dare not eat these dishes, because Mr. Bachman, scout master, told him that if he ate the century eggs he should hold his nose, and if he ate the cayenne pepper he should cover his tongue with rubber. But, after a while, he tried to take a little of cayenne pepper and century eggs and got the taste of it. So he liked to eat them very much, but they were then all eaten up. When the war of eating was over, we prepared to sleep, but unfortunately, we couldn't sleep soundly on account of mosquitoes and the smoke, which Mr. Bachman had made for the purpose of driving out the mosquitoes from our tents.

The next morning we all, except Mr. Lui, under whose nose Mr. Li had drawn a beard, were awakened quite early by the sound of birds and the noise of the fishermen and the mosquitoes as well. After a while Mr. Lui got up and went straightly to the temple for the purpose of getting some water to wash his face. When he entered the temple, the monk laughed at him and asked him: "How old are you?" He said: "I am more than twenty years old." "I should think you are fifty or more," said the monk. "Why?" cried he. "You go and look at your face," the monk answered slowly, "You will know my words are . . ." We all fell into a fit of laughter before the monk finished his sentence.

At ten o'clock we took an excursion among the hills. The object of greatest interest in the hill is the ant nest which is built hanging from the branch of the tree. This is a rare sight, as the nests are never found in any other part of Yochow or elsewhere.

The tea flower may be seen in bloom everywhere. It gives out a constant aroma. In order to search for some plants and trees and to find out the original place of the spring, we got lost in the forest. It was very interesting when we were walking and creeping through the jungle, because we couldn't see each other even within short distance, and because some of us were stuck or had fallen down. After a long time in the

jungle, we all slipped down from the rock to the said plain where we found many ant lions which had built many slippery nets for catching ants. Having played some games on the sand and played some jokes upon each other, we found a new path and turned back to the temple. The owner of this temple was very kind and guided us to look around the temple. There are some very old, old things, such as the bell of Heaven and some idols. After having looked over all relics in this temple, we rested in the parlor, which is a very fine, quiet place. Because of some cassias grown in front of the parlor the very air was filled with its spicy fragrance. Sitting there, we couldn't distinguish whether the tea was perfumed or not when we drank it.

When the sun was nearly setting in the lake, we took leave of the fine place, Chun San. Fearing lest the memory of the good time we had may fade from my mind I have recorded all that happened there.

About a week before I left China, I sent the Scouts a small gift of money, and their unique acknowledgment is one of the most treasured letters in my "over there" possessions. I quote it in full:

Miss A. S. De Chant,
Ziemer Girls' School,
Yochow City.
Dear Miss De Chant:

Many thanks for your kind gift of five dollars to the Huping Scouts. Due to one reason or another, we have not had opportunity of expressing our warm thanks.

What you gave us is small, but what you instilled in us is great. We can never repay for your most invaluable service to us. Upon men like you rests chiefly the development of our activities.

All the Scouts unite in offering you their best wishes.

With best wishes,
Yours sincerely,
THE HUPING SCOUTS.

Of such is the Republic of China, not bandits, but Boy Scouts, "physically strong, mentally awake and morally straight," eager and ready to do "a Good Turn Daily."

MISSION STUDY THEMES AND TEXTS, 1926-27

Carrie M. Kerschner

EACH year the Church is afforded an opportunity to go on an "Adventure in Understanding" through the Mission Study books offered by those who are interested in missionary education. We are so engrossed in ourselves and so unsympathetic in our understanding of others that before we quite realize it we find race prejudice taking root in our hearts. Not so with our missionary minded folk!

"The study of our mission texts is one of the potent means for the enlargement of horizons, for adventuring in the understanding not only of other peoples and their problems, but of conditions here at home. Such a study this year should mean a better understanding of our own problems and their solution if we chance to be in a rural community or related to one. It surely must mean a clearer understanding of our responsibility as a church. Unresponsiveness, selfishness and prejudices root back in the failure really to know our Master and His principles, teachings, and way of life. Let us dare this year to adventure ourselves on the highroad of the *Jesus way of life*, no longer taking merely pleasant by-paths, but following Him unafraid in the dust and heat and clamor of the harder road which touches all life." (Quoted from *Women and Missions*).

Home Mission Study

For some years we have been supplied with our home mission texts by the Missionary Education Movement and the Council of Women for Home Missions. The new study book for adults and young people (W. M. S. and G. M. G. groups included) is entitled *Our Templed Hills*, 60c paper; \$1.00 cloth. It is written in a popular style and treats of the general theme of the church and rural life. Many stories from real life enhance its value. The author is Ralph A. Felton, professor of Rural Social Organization in Cornell University. We remember Mr. Felton as the author of the delightful book *Serving the Neighborhood*. Our own Mr. Ralph

Adams is preparing "Suggestions for Leaders in Rural Churches" which is a supplementary help.

For churches desiring a home mission book of a different type several already in print are recommended, among them "For a New America," (50c), by Coe Hayne. This is a general book on home missions.

For Intermediate groups the first volume in a new series is presented this year in the text, "Frontiersmen of the Faith," by Edwin E. White. This will be historical in character and will tell the story of the pioneer workers in home missions. 50c paper; 75 cloth. (For G. M. G.)

For Juniors: home mission courses, "The Better Americans Series" are being used. The cycle is complete in "Better Americans," number one, two and three, (75c each), by Joyce C. Manuel, Mary deBardelebon and Herbert Wright, respectively. These books are for leaders only. Leaflet material for each book will also be available. Reading books, such as "Next Door Neighbors," (\$1.25); "Uncle Sam's Family," (\$1.00); "Land of All Nations," (50c); "The Magic Box," paper, 40c, cloth, 65c; "Mr. Friend o'Man," 40c paper, 60c cloth, are also recommended. (For Mission Bands).

For primary children, "Friends of Ours," by Elizabeth Colson, is recommended, 75c. No new sets of "Picture Sheets and Stories" will be issued this year, but several excellent sets are already available. The "Stories" consist of six large pictures and a pamphlet containing a story to be told about each picture. The following titles are suggested: "Playing Together," "Young Americans," "Italian," "Negro Picture Stores," 50c each. "Picture Sheets" are twelve-page folders containing pictures of children, etc., and are useful for poster making and scrap books. The following are available: "America at Home," "Children of the City," "Mexicans in the United States," "Negro Neighbors," "Orientals in the United States," 25c each. (For Mission Bands).

Foreign Mission Study

The adult group will use "The Moslem Faces the Future," by T. H. P. Sailer, associate professor in Religious Education of Teachers College, Columbia University, and author of "The Mission Study Class Leader," 60c. This book is designed for advanced study and discussion. (For W. M. S. desiring advanced study).

For the less advanced groups, primarily for the young people, Basil Matthews is writing "Young Islam on Trek." (For G. M. G.)

"Moslem Women," by A. E. and S. M. Zwemer, for many years missionaries in Moslem lands. Shows the real condition of women under Islam. This text furnishes material for women's program meetings and will be used largely by the W. M. S., 50c paper; cloth 75c.

Intermediates are having written for them "Lands of the Minaret," by Mrs. Nina Rowland Gano, teacher and leader of the "Servants of the King" group at the Silver Bay Conference of the Missionary Education Movement. This book contains a series of programs, suggestions for project work, worship, dramatization, etc., and much background material on the Moslem World. Paper, 50c.

"Tales From Moslem Lands," is a pamphlet of hero stories for leaders to tell. It will supplement the intermediate course. "Masoud, the Bedouin," by Alfred Post Carhart, is a supplementary reading book of thrilling stories, \$1.50. Maude A. Bradley who designed the Latin American Picture Map which has been used so widely this past year, has prepared a Cut Out Sheet of Moslem Types. This is a sheet of outline sketches illustrating the racial variety within Islam. It is to be colored, cut out and pasted on any large map of Moslem lands. 10c.

Juniors: Elizabeth Harris, Secretary for Elementary Work of the Missionary Education Movement, formerly in charge of an orphanage at Aintab, Turkey, has written a book for teachers of Juniors, entitled: "Friends of the Caravan Trail." 50c (Mission Band). "Two Young Arabs," by Mrs. A. E. Zwemer is used

as a reference book by Miss Harris. (Mission Band), 50c.

Primary: "Musa, Son of Egypt," is the book for teachers of primary children by Mary Entwistle, author of "The Book of a Chinese Baby" and Jeanette Eloise Perkins, Contributing Editor of "The Pilgrim Elementary Teacher," etc. This is the first adequate course for Primary children that the Missionary Education Movement has published. 50c. "World Friendship Pictures, Set No. 1" is the first of a series of colored pictures of the children of the world. 75c per set. These may be used with Miss Perkins' course or in independent missionary world friendship programs.

New "Picture Sheets of Life in Moslem Lands," "Boys and Girls in Bible Lands," "Armenians and Syrians," "Egypt and Modern Heroes of Bible Lands," will be ready in July. 25c each folder.

Beginners: The Nursery Series: "Ah Fu," (a Chinese River Boy), "Kembo," (a Little Girl of Africa), "The Three Camels," (a story of India). These three delightful little volumes are just like the always-popular "Peter Rabbit" books with a colored picture at each opening. Imported from England. In stock now. Price, 60c each volume.

A new general book on world conditions is entitled: "The Cost of a New World," by Kenneth Maclennan, Secretary of the United Council for Missionary Education, London. Price, \$1.00.

There will be the usual maps. Leaders' helps and suggestions, ready in early summer.

"Our Templed Hills," 60c, "Moslem Women," 50c and "Two Young Arabs," 50c, are ready now. Order all material through the regular channels.

FORM OF BEQUEST

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewalt, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum ofdollars.

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

CONVENTION HOSTESSES

FASCINATING it is to get the slants of vision from which different groups of women look toward the rapidly approaching Triennial Convention of the Woman's Missionary Society of General Synod. Spring housecleaning! Dress-making! Feverish haste to collect reports! Other women are preparing addresses. General Secretaries are compiling reports, but the busiest group is the Philadelphia Classical General Committee. These women add to their other duties the responsibility of hostess. We realize the difficulties they encounter to

find entertainment for the nearly two hundred guests whom they are expecting. Some years ago every family had a spare room or a guest room; now there are few such rooms, and herein lies the embarrassment of the families who would like to have guests.

The members of the Convention are greatly indebted to the Executive Committee of the Woman's Missionary Society of Philadelphia Classis for their thoughtful provision for entertainment, recreation, historic pilgrimages, and, above all, for the love they have shown in every contact.

"OVER THE TOP"

THIS has become a very common expression, and may be applied to an endless number of projects. In this instance it is to indicate and increase in

the Thank Offering over the preceding year. Our purpose is to print an honor roll of all Synodical and Classical missionary societies which have gone over



EXECUTIVE COMMITTEE OF THE W. M. S. PHILADELPHIA CLASSIS

the top during the past year. We shall prepare a full list, and hope to have it printed in the *OUTLOOK*. Later on an effort should be made, to include all local societies which go over the top. We believe that this will create an increased interest and incentive to achieve greater things for the kingdom.

We have urged a per capita gift of \$3.65 a year, a penny a day. We have had a vision of new and greater things for the Thank Offering department. The Master's revelation for today is that a penny a day is a thing of the past for most people. We believe He is pleading for nickles, dimes and dollars, for the sacrificial offering from those who have received the larger blessing from His hands. He does not despise the widow's mite, but friends, He is expecting greater things from many of us.

Each succeeding year should be the best year, for are we not growing in appreciation, in gratitude and liberality? What does our worship signify, if in it there is not a recognition of the Lord, the bountiful giver of all good? Thank Offering is a religious duty, an obligation that we owe to our heavenly Father.

It is not an adventure to give gloriously for the Lord's work. To what better purpose can we make our investments of life, of service and means, than for the kingdom? These investments are secure, and give us the larger dividends. We are assured that the bank of heaven can never default. Does not the Master say, "Lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through to steal?" "When thou shalt have eaten and be full, then beware lest thou forget the Lord." Deut 6-11, 12.

THE PROGRAM

FORECASTING the strength of a program is an hazardous venture, but when names appear such as we have on our Convention program we have no doubt of the information and inspiration in prospect. We have a regret. It is that so small a proportion of the membership of the Woman's Missionary So-

ciety will hear the messages of Mrs. Krammes, our President; Mrs. E. C. Cronk, Miss Julia Lohman Lee, Mrs. Emerich, and the missionaries who will bring messages fresh from their fields in Japan and China. We will do our best with the "Echoes" in the July issue of *THE OUTLOOK OF MISSIONS*.

WE GIVE THE HAND OF FELLOWSHIP TO THESE NEW SOCIETIES

We are happy to add two new Woman's Missionary Societies from the Millgrove charge in East Susquehanna Classis. Mrs. A. L. Zechman, a pastor's busy wife, finds time to be president of the new W. M. S., in Grace Church, organized March 26 with 14 members and of St. Paul's, Numidia, organized March 28 with 24 members.

* * *

Mrs. Eva Refroth is president of the Arendtsville W. M. S., organized February 11 with 10 members. This is an addition to Maryland Classis.

* * *

Juniata Classical Society added two more societies to its roll during the past month and we welcome them into the

ranks of the other societies. St. John's, Martinsburg, was organized January 10th with 23 members. Mrs. J. S. Bonebrake is president.

* * *

Trinity, of the Lutzville Charge, organized March 6th with 20 members. Mrs. Ellis Diehl is the president.

* * *

Mrs. H. C. Curfman, Secretary of Life Members and Members in Memoriam of the Roaring Spring Juniata Classical Society, is happy to report her second Life Member in Miss Regina Reik.

* * *

Word of a new Woman's Missionary Society comes from Bay City, Michigan, Northwest Classis, Ohio Synod. Mrs.

Alma Schoeder, 307 Marsac Street, is the president.

* * *

A society to be added to the list of St. Paul's Classis, is reported from Zion Church, Cochran, Pa. Mrs. Wm. A. Pattison is the president.

* * *

Humboldt, Nebraska, organized March 3rd., Mrs. Iris Stolder, president, has the honor of being the first Woman's Mis-

sionary Society in Nebraska Classis, Northwest Synod.

* * *

From Wyoming Classis comes word that a new circle of young married women was organized at Bloomsburg, Pa., March 9th. Mrs. Nevin Engelhart, president.

* * *

A society was organized March 17th, at Mazeppa, Pa., West Susquehanna Classis, with Mrs. A. L. Guyer, president.

NOTES

Dr. Charles L. White, president of the Home Missions Council, has prepared for publication a series of articles which in part set forth the task of Home Missions. Two of these "The Size of the Task" and "International Exchange" appear in this issue. The fact that Dr. White has been called to this foremost place in the field of Home Missions prompts me to ask for a thoughtful reading of the articles.

* * *

We quote from the Forty-third Annual Report of the Indian Rights Association: "It is not a little thing to change the civilization of a people, yet that is what we have done and are doing. It may be that it should not have been done, but can two civilizations live side by side and both survive? The weaker must perish and

had better change with the help of those who know it and sympathize with it than to be lost and only the worst given in its place." This we must bear in mind as we plan for extending opportunities to cover the needs of more Winnebago children. Dr. Bolliger's article "Back to Wisconsin Movement of the Nebraska Winnebagoes" is to the point.

* * *

We witnessed a beautiful spirit of cooperation at the Altonah Church, Rev. H. J. Ehret pastor, when the Woman's Missionary Society of East Pennsylvania Classis met there in annual session. The Woman's Missionary Society of the congregation is a union society (Reformed and Lutheran). Before Mrs. H. J. Ehret brought to a close her address of welcome, she introduced the wife of the Lutheran pastor as a co-worker in every missionary project.

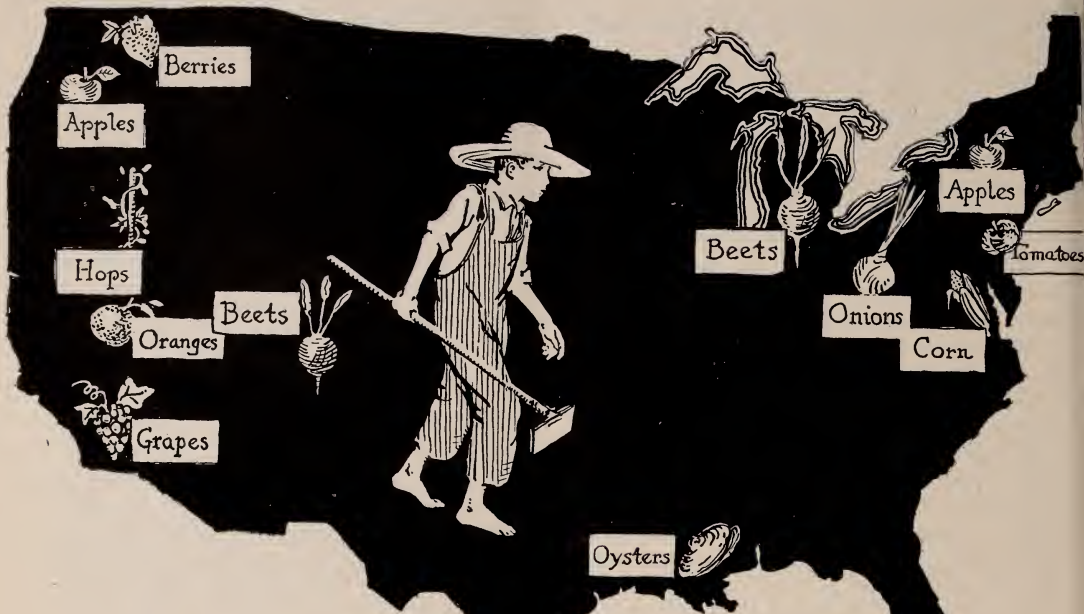
Again at the lunch hour, the Lutheran members of the society gave a surprise treat—Moravian cake daintily wrapped and fastened with the first violets of the season.

* * *

During March Mrs. Annetta H. Winter made an extended trip through Illinois, Indiana and Wisconsin, speaking and visiting Girls' Guilds. The month of April was spent in North Carolina. These were the two last long trips scheduled for Mrs. Winter before she leaves for the Orient in August.



PROF. AND MRS. KARL H. BECK AND CHILDREN, OF SHENCHOWFU, CHINA



Our Greatest Crop

I never see a map, but I am away
 On all the errands that I long to do.
 Up all the rivers that are painted blue
 And all the ranges that are painted gray
 And into those pale spaces where they say
 "Unknown." Oh, what they never knew
 I would be knowing.

Jean Kenyon Mackenzie.

THE VENTURE

Five years ago the Council of Women for Home Missions took the venture—the experiment—of following the children into the camps of migrant labor. Today the Women's Boards which cooperate in that work will be gratified to hear of the recognition which has come to this work from an unexpected source. This is what has happened: The Associated Chamber of Commerce of Imperial County, Oregon, authorized the issuing of invitations for a conference which was held April 9-12 at El Centro to make a study of conditions which affect migratory labor. Miss Parker, Executive Supervisor of Farm and Cannery Migrants and Miss Louise Shields, in charge of the

Pacific Coast Work last summer, told what the church has been able to do through its Christian Americanization programs. A survey of the county will follow the conference. This will be directed by Miss Parker.

Among the experts who will assist in the survey are Dr. Louis Bloch and Dr. Charles A. Thomson. Dr. Bloch's name is familiar to Eastern readers through his Americanization survey of New York City for the Carnegie Foundation and the Russell Sage Foundation. Dr. Thomson is the author of the article "The Man From Next Door," in the January, 1926, *Century*.

Speaking of the April Conference Miss

Shields says the suggestions which have been made at the conference will have to be adapted to the migrating people in the valley. In this connection she refers to the interesting Christian Social Service venture of 25 men who have organized for the purpose of establishing a "pueblo" for Mexicans with the hope of holding them 12 months of the year, through using the time between the summer cantaloupe season and the winter lettuce season to develop their own little tracts of land. Out of the 12,000 Mexicans estimated to work in the Imperial Valley in the lettuce and cantaloupe seasons, possibly 5000 stay the year round.

We who live in settled communities find it difficult to visualize the spiritual and intellectual under-nourishment of the children who live "on the road." No Sunday school. No church. No regular school. No permanent home. A seasonal-labor camp, a tourist camp and then

moving on again. Someone has said the automobile is a greater menace to child life than scarlet fever and whooping cough combined. The cheap second-handed automobile is a stimulant to migrating. Living without rent or taxes appeals to the Pilgrims of this generation.

Is it any wonder that a Chamber of Commerce turns to the Council of Women for Home Missions after the members of that body have seen the work which is carried on by the Farm and Cannery Committee in communities adjacent to their city? The Council of Women is the only group that has had experience; the only group that can speak with a degree of authority on the results of Christian work in migrant camps with children.

The question before the Women's Mission Boards is how much in prayer and money do we count our quota toward this work?

INTERNATIONAL EXCHANGE

Charles L. White

INTO America very many of the blessings of democracy and Christianity have come. America indeed is the new world in which numerous dreams of freedom have been realized. It may be the arena of the greatest spiritual conflict between Christianity and paganism which the world has ever seen. America is the smelting caldron into which the silver and gold of many nationalities is being melted, to run into the molds of God's purposes. The most important international exchange is the exchange of foreigners fresh from the old world for earlier men and women who came to America and in it have had their lives smelted, purified and saved. America is the land where the largest plans of God for the people of the earth seem to be ripening.

The Japan current striking the western shores of North America is a suggestion of the spiritual influence which Asia when Christianized may yet exert upon the new world. The Gulf Stream is an illustration of a hundred currents that flow from America to temper the harsh climate

in northwestern Europe. If the Gulf Stream should cease to flow eastward, what would happen? If spiritual influences from America should no longer pour toward Europe, Asia and Africa, especially in these days of conflicts and national testings, how soon would the loss to the Christian ideals of the world be felt, and what spiritual harvests would never ripen? To Christianize our native people and all the national groups of the earth living in this land is to make the country the Messiah to all the darkened peoples of the world.

A TESTIMONIAL

Mrs. Robert Reedy, of Tower City, Pa., writes: "I receive the *OUTLOOK OF MISSIONS*, and if I organize a Girls' Missionary Guild and am successful with it, I owe it to the *OUTLOOK OF MISSIONS*. It has taught me more about missions than any other paper."

SEEING LIFE WITH THE EVANGELISTS

By Grace Walborn Snyder

Characters

Sellers of Vegetables — men and women, dressed in rough country styles; men, dark gray or blue coarse cloth clothes; women, similar colors, may also wear green. May or may not wear coarse cloth bound about their heads. Barefooted or straw sandals.

Two Colporteurs—Plain blue garments. Straw sandals or shoes.

Bible Woman—Elderly woman, kindly faced, dressed plainly but neatly.

Two Women — Well-dressed, rings, ear-rings, bracelets.

Small child as slave, poorly dressed (may or may not be used).

Marketers—May be added at choice. Mediumly well-dressed people who come to buy of Vegetable Sellers.

Act I Scene I

Market Town. Scene may be presented by various displays of vegetables, such as radishes, carrots, sweet potatoes, turnips and tall lettuce, and meats. (Most vegetable displays are by pairs of large baskets placed on the ground). Sellers occasionally talk together, but always keep sharp watch on their wares.

Enter Colporteur with bag of Bibles and tracts. Approaches small group of sellers:

Colporteur: "How is business today?"

A Seller: "Very poor. Very poor. We will every one become beggars of rice if business continues this way."

Colporteur: "Are you all local people?"

Several Sellers: "Yes, we all belong to this place. What, sir, is your honorable business?"

Colporteur: "I am in the business of the Lord, saving souls and enlightening minds."

Sellers look startled, gaze suspiciously at the Colporteur and make as if to go back to their stands. One sneers: "Oh, you are talking the religion of the foreign devils."

Colporteur, calmly but with enthusiasm: "Brothers, it is not the religion of the foreign devils. It is the only true religion. You all worship the 'Heavenly

Grandfather,' don't you? And he doesn't belong to any one family, does he? Neither does this Supreme Spirit belong to any one country. How many of you can read? Come buy a book which will tell you about this Spirit who loved the world so that he gave his only Son to die for us so that we might have eternal life."

One Seller: "So you got something to sell, have you? Well, I'll talk price with you."

Another Seller, in positive fear: "Not even will I look upon those foreign books. The spirits would certainly get me before I could get home tonight."

Colporteur, displaying tracts on various colors of paper: "Here is something for each of you. I will give it to you. If you read very carefully this message, you will get a great help that costs you nothing in money."

Sellers, hearing that it will cost them nothing, crowd up eagerly to receive the tracts. One seller: "Say, mister, my brother over in another town got a book about a year ago called 'The Gospel by St. John.' If you got any books like that I'd like to have a couple. I read that book and I just can't tell you how it made me feel. I reckon I want to know more about that man Jesus."

Colporteur: "Yes, sir, we have more like that book and they are only two coppers apiece. Here they are." (First seller buys two small individual Gospels. Other sellers come up and buy variously). Meanwhile Bible Woman comes on to the scene and walks up to stand which is kept by a woman. Looks at the vegetables.

Bible Woman: "Peace to you. Are you having a good day?"

Woman Seller: "We are having a very poor day, indeed. Honorable one, have you partaken of your noon meal?"

Bible Woman: "I have eaten. Have you eaten?"

Woman Seller: "I am now waiting for my son to come to watch the stand while I go home to prepare our second meal."

Bible Woman: "Is your home near?"

Woman Seller: "It is an easy walk from here."

Bible Woman: "What is your honorable name?"

Woman Seller: "My humble name is Hu (Tiger). What may your honorable name be?"

Bible Woman: "Indeed! Then we are family cousins for my name also is Hu."

Woman Seller: "You are very polite, but it is true, we are family cousins and my new found cousin must come home with me to eat in my house."

Bible woman defers slightly, but is in the act of leaving the scene in company with the woman seller when a bell is heard ringing. Soon a second Colporteur comes on the stage, swinging a small bell and calling loudly, "There will be a meeting at the Chang, the tailor's home, tonight at lamp-lighting time. Come and hear about the Jesus Gospel. The foreign preacher will play his wind-music box. We invite you all to come to the Chang home to spend a pleasant evening."

Chorus of Voices: "Coming." Colporteur goes off the stage in opposite direction from which he entered. Curtain.

Scene II

Interior of Chinese home. Square table, few straight chairs placed back against walls of the room. Sound of rolling dice or shuffling of wooden cards, mingled with clink of money issues from adjoining room. Conversation: "I've won two thousand cash and lost three thousand all in this one day." "I'd better quit. I've lost more today than my husband earns in three days." "Oh, come on. Let's play another set. It'll be our last set, so let's double the stakes." Enter on scene, as if coming from outside, former woman seller and Bible woman.

Woman seller as hostess: "The people who live in the other part of the house are having guests. Please sit down."

Bible Woman sits. Hostess leaves the room, but returns almost immediately with a cup of tea which she places before the Bible woman. Hostess sits.

Bible Woman: "Oh, what an empty life! Family cousin, once I gambled just like those people are doing. I spent my

husband's money in gambling and worshipping idols. I couldn't enjoy myself unless I was gambling and drinking wine with happy companions. My husband became ill and we spent hundreds of dollars trying to cure him by our Chinese fashion of sticking him with needles and sending gifts to the idols. Then he went down river and was gone many months. When he came back he was a different man. He was almost well and there was a great look of happiness on his face. He told me about a wonderful and new religion and about a wonderful person Christ who was the Son of God. I laughed at my husband, but he continued to study books which he had brought back with him. He prayed for me and plead with me to give up the empty life I was leading, but for a long while I only laughed at him. One night I had a great dream of the path of Pleasure compared with the Path of Love. I awakened with an awful horror of the end to which the Path of Pleasure was leading me. That night I knelt in prayer for forgiveness. A great happiness and peace came to me and, oh, my friend, I know truly just how empty that life of gambling is."

(Hilarity in neighboring room gets louder. Sound of wooden blocks thrown down on the table and sound of scraping chairs. Argument. "I tell you I'm tired of playing." Second voice: "Why didn't you get tired before you won all of our money?" Third voice: "Hick! Guesh I won't play any more either, but I want to tell that daughter of a beggar what I think of her bringin' up. Hey, you with the money, go on out and get us some more wine." Fourth voice: "We've already had too much wine." Third voice, querulously: "Will some one get some more wine or shall I get it myself?" First voice: "Let us quit." Third voice: "Heh, so I shall get it myself." First voice: "Go you may, but you had better go to your room for awhile and sleep.")

In room of stage scene Bible woman rises to go. Enter as from interior room, two women, one half-supporting another. Neither notice hostess and Bible woman as they cross the room in the direction of another side door. Semi-intoxicated

woman exits. Other woman turns and notices the guest. Hostess to Bible woman: "I'm sorry. They do not often drink so much. Please do not go."

Woman gambler advances toward guest: "Oh, forgive us. We did not know there were guests. We were just having a friendly game. We have been very impolite, indeed."

Bible Woman: "Do not apologize. I understand. I, too, have played those friendly games."

Gambler: "Would you like to join us in a game?"

Bible Woman: "Thank you. I no longer gamble. Tell me, are you happy after you have played?"

Gambler: "Happy? I don't know what you mean. Anyway, wine and gambling help to pass the time. But happy? Oh, I've never been happy since I left my mother's home."

Bible Woman: "You are only a young woman. You can not be more than 23."

Gambler: "Alas! Your kind face makes me think of my mother. Yes, I am a young woman, but I have already lived too long. I am 19 years old."

Bible Woman: "Sister, Ah! I cannot bear to think of one so young as you speaking such words of unhappiness. Please sit and talk to me. Is your husband living?"

Hostess: "Please, friend, excuse me. I will prepare food while you talk." Exit.

Two women sit. Gambler, with strong disgust on her face: "Yes, but what do I count? I am only one of his eleven wives. He is a general with thousands of soldiers at his call. Once I was a student at the government school in the city. This general came to town and came to inspect the school. I was younger then, and there were no scars on my face. He saw my picture and sought my parents. They refused to engage me to him, but he forced the engagement. When I went home for summer vacation, he sent soldier bandits to my home. I was kidnapped. Do you see this scar on my lips? A soldier cut me across the face with his sword as I was trying to hide from them. From that time to this, I have never seen my mother's face."

Bible Woman: "Sister, sister, you of all women must know the story of Christ whose love is like that of mother, father, sister and brother and who can fill even the darkest life with happiness. Where is your husband now?"

Gambler: "He has gone to another district. I am alone here with friends that his money buys."

Bible Woman: "We have in Shenchow opened a school for women. Would you not like to study some more and live in a place where you can forget scolding, drinking, gambling and killing? There you can learn of the greatest love and the highest hope that man can know. You can find peace and happiness in the love of Jesus Christ. Come with me tonight to the meeting at the Chang home. A preacher will explain this gospel of Love and Peace."

Gambler: "Oh, it sounds good and I'd like to come, but I would not dare to be seen going to your meeting. Besides, I have no one to go with me."

Bible Woman: "Perhaps our hostess would come with you. Would you not, family cousin, bring this young woman to our meeting tonight?"

Hostess, who just returns from another room: "Yes, I would like to see the foreigner and to hear about your strange religion. But come now and partake of our humble supper." All three rise to go. Curtain.

Scene III

Room, not same as previous, but much the same arrangement. Rap on outer door. Bible woman enters from opposite side. Listens.

Bible Woman: "Did I not hear a rap? Perhaps they are coming. Meeting is almost over." Louder rap. Bible woman opens door to two guests who come in looking around nervously. They are followed by a small child, carrying a lantern. As women are seated, child stands near the door.

Bible Woman: "Please sit down. The meeting is almost over." From adjoining room, man's voice is heard saying, "This is not a foreign religion. I once lived in doubt, just like all of you, I've done crooked business. I've knocked my head on the floor before ancestral tablets,

just like any of you. But I know now that it never helped me a bit. Learning the religion of Christ means freedom and happiness."

Young Woman Gambler: "Freedom and happiness." (Young woman seems to listen more intently).

Voice outside continues: "I used to beat my wife so she would slave for me but Christ taught me to honor and love her."

Young Woman: "A man honor and love his wife!"

Voice, continuing: "Friends, let me tell you the source of our great happiness. It is here in this book which we call the Bible. 'God so loved the world that He gave His only begotten Son, that whosoever believe on Him might not perish, but have everlasting life.'"

Young woman, anxiously to Bible woman: "What he says, is that true? He speaks of such strange and beautiful things! Can I learn of it?"

Bible Woman: "Certainly you can learn of it. Come to our school in Shen-

chow and you can every day learn more of it."

Young woman, listening: "Listen! They are singing." (Group outside sing, "Jesus Loves Me.")

Young Woman: "Will my heart ever get happy and light so I can sing that?"

Bible Woman: "Christ can dry every tear. Our school opens in another week. Can you come then?"

Young Woman: "Yes, yes. (Rises to go. Elder woman precedes her to door. Young woman seems to linger to hear more). Yes, I shall come. No incense, no burning of paper, no money to priestess, only a heart to learn that some body gave His life for us. Oh, I shall learn." (From the door, bows to Bible woman, starts back and says to the Bible woman: "Oh, will you pray your God that He will open my heart and help me before it is too late?")

Bible Woman, after bowing guests out the door: "Poor girl. But oh, what abundant light and grace is in store for her! She will learn."

Curtain.

THE PLACE OF MOTHERS AND DAUGHTERS IN JAPANESE HOME LIFE

WHEN a little daughter is born into a Japanese home the joy of the family seems to be less keen than when the newcomer is a boy. This is natural so long as home life in Japan centers about the male members of the family. The sons are to become the defenders of the country and heads of houses. One son will be chosen to perpetuate the family name, continue the worship of the souls of the departed ancestors, inherit all the ancestral property and be responsible for the care of the living ancestors in their old age. Sons must therefore be carefully and rigorously trained and educated.

A part of a girl's earliest education is that of subordination to the male members of the family. She is expected to wait cheerfully and efficiently upon the needs of father and brothers, keeping her own desires and preferences in the background. In short, mother and

daughters are the burden-bearers for the family. The result is, on the one hand, an exaggeration of egotism to the point of selfish domination on the part of the men, and, on the other, a remarkable growth in self-restraint and unselfishness on the part of the women.

The general attitude of the older Japanese toward their women is well illustrated by the following incident: I once had a very bright maid-servant in the house who became a Christian at heart and was eager to be baptized. Her father, who was a trusted clerk in the postoffice, would never give his consent. He told my husband: "We cannot allow her to decide what her religion is to be until we know whom she is to marry. If her husband is Buddhist, of course she must be Buddhist, too."

It is significant that many are of the opinion that it is fortunate when the first child is a girl, because she can help

mother to attend to any little brothers that may be born after her.

However such treatment of women may be criticized, it must be admitted that mother and daughters are knit together by this common bond of service in a unique fashion. In extreme cases where the men of the household are utterly inconsiderate, mother and daughters seem to form a sort of secret society, the aim of which is to circumvent the men's displeasure by anticipating their every wish and fulfilling it before it is expressed.

Of course, not all Japanese men are domineering, neither are all Japanese

women meek and submissive, but it is the general rule. The average mother trains her daughter to be courteous and modest at all times, but particularly in the presence of men. The trend of her whole education is that she may marry well and please her husband.

With the spread of Christianity, a higher ideal is being developed. Let us rejoice that there are already not a few homes in Japan where *fathers and mothers* are working together for the mutual welfare of sons and *daughters*.

CAROL DAY NOSS.

BACK TO WISCONSIN MOVEMENT OF THE NEBRASKA WINNEBAGOES

By Theodore P. Bolliger

ABOUT seven thousand Winnebago Indians were occupying the southern part of Wisconsin at the opening of the last century. For five hundred years they had defended their homeland against all enemies. Scores of villages, usually located on the banks of lakes or streams, were scattered over this vast territory. Their wigwams, though rudely constructed, were comfortable; as the Winnebago estimated comfort. Around every village large fields of corn were cultivated. Patches of beans, melons and tobacco abounded. Wild rice grew along the streams and lakes. Game and fish could be had with little effort. They possessed no little skill in the making of mats, baskets, brooms, various kinds of utensils and furniture, and the garments necessary to keep comfortable even when the temperature was thirty below zero. So the Winnebagoes were contented, and fondly believed that Maura (the Earth-maker) and his friendly spirits were on their side.

After the war with England in 1812, the native land of the Winnebagoes became a part of the United States. The restless western push of the white man soon brought the first bold settlers into Wisconsin. The tribulations of the Winnebagoes began at once. Always has it been the nature of our race to exploit, despoil, and subjugate every race of other

color. In 1816, the Government of the United States made the first treaty with the Winnebago tribe. In 1865, the last treaty was made. In between, eleven other treaties are on record. In fifty years there were thirteen treaties, and every one was broken by the white man. After every treaty the Winnebago had been driven back a little farther, had been robbed a little more thoroughly, and had found additional reasons for mistrusting and hating the white man. Six times, they were forced to forsake their homes and possessions before the onrush of the pitiless whites. Through five different states their forced wanderings extended; namely, Wisconsin, northwestern Iowa,



JIM EAGLE'S HOME—
TYPICAL WINNEBAGO WIGWAM

southern Minnesota, central Minnesota, South Dakota, Nebraska. The weary trail was marked by the bodies of exhausted, diseased, starved members of the tribe. When finally they found rest upon a reservation in northeastern Nebraska, their numbers had been reduced to 2400 souls. Do we wonder that for years the Winnebago shook his head when he was offered the white man's religion?

No matter whither the greater part of the tribe was driven, always the more adventurous souls wandered back to Wisconsin. The lure of their home country was too strong to resist. The graves of the fathers were there; the legends and traditions of their ancestors clustered there; five hundred years of tribal history had unfolded there; it was their own, their native land. Within a few years after the Nebraska reservation had been given the Winnebagoes, 900 of the tribe had returned to Wisconsin and about 1500 remained on the reservation. The movement towards Wisconsin became so strong that in 1873 an attempt was made to gather all these "strays" together and remove them to Nebraska. It was in December; men, women and children were rounded up and driven pell-mell, at the point of bayonets, into freight cars. Families were separated, mothers were torn from nursing babes, their earthly possessions were ruthlessly stolen. Not even food and blankets were supplied the unfortunates. Two hundred and forty perished from hunger and exposure on the way to Nebraska or after reaching the reservation. The next spring practically all of those driven away, trudged back "home" again. So great was the indignation aroused in Wisconsin on account of the cruelty of the removal of the previous year, that the state adopted a new policy. Every Winnebago was given forty acres of land and told to go to work. Unfortunately the white man had already taken possession of all the good land, so that the tracts assigned to the Winnebagoes were generally unsuited for agriculture. A long and discouraging struggle with poverty and misfortune followed. In their former land of plenty, they had been unjustly reduced to beggary. Sometimes in larger groups,



MRS. BESSIE LOWE AND BABY, BLACK RIVER FALLS, WIS.

again only two or three families together, these Winnebagoes may still be found scattered over about five counties; but practically all of them within seventy-five miles of Black River Falls.

In contrast to the "Wisconsin Strays," the Nebraska Winnebagoes were rich. They received a reservation of 123,000 acres of splendid prairie land, all of which has been allotted. The leasing to white farmers of the land allotted to them, enables many Indian families to live almost without working. Many of them own automobiles, and spend much time in loafing, visiting and traveling around. Idleness, easy money, and the attractions of a large city (Sioux City, Ia.) close by, have had a demoralizing influence upon their character. A government agency established on the reservation at the beginning has been of great assistance in watching over their physical well being. A well-equipped hospital ministers to the afflicted. In fact, the Nebraska Winnebago has been too prosperous and been helped too much, for his own good.

In view of all this, why did so many of the Winnebagoes prefer the poverty and privations of Wisconsin to the plenty and comfort of the Nebraska reservation? It

was the pull of the homeland; the call of the native soil upon which their ancestors had lived for a longer period than the white man has been in America; the homesickness, more intense in the simple-minded Indian, than in the worldly-wise and sophisticated white man.

When the Nebraska reservation was allotted to the individual Indians, every man, woman and child received a definite share. With the passing of the years, the original owners are fast dying off. The only way of dividing an estate equally to a number of heirs is to sell the land and distribute the proceeds. When an estate is sold, it is always bought by a white man. In another twenty-five years, the reservation will be a thing of the past, and the white man will own practically all of it. At the present time there are more than 750 *white families* living on the reservation, and only about 1000 *individual Winnebagoes*. The white population, therefore, outnumber the Indian about three to one. Most of the landless Winnebagoes have been trekking back to Wisconsin. Hence, the number of Winnebagoes in the state has increased to 1400. Not since 1840, has the number of Winnebagoes in Wisconsin been so large. The present number will keep on increasing constantly. Ultimately most of the tribe will be gathered again upon their ancient soil and native haunts.

This return march of the Winnebago increases the opportunity of the Reformed Church, and also intensifies the challenge to the church. In Nebraska the Reformed church in America has for many years conducted a very successful missionary and educational work on the reservation. In a peculiar sense the Winnebagoes have learned to trust the spiritual guidance of the Reformed church. Whether it is the Reformed church "in America," or in the "United States," means nothing to them. The work among the Indians in Wisconsin will not soon be finished. For at least half a century, we must continue this work of teaching and training the Winnebagoes and winning them for Christ. Should we measurably succeed in winning the Winnebagoes for Christ, we can then branch out and extend our Christian helpfulness to the more than ten thousand

Chippewa, Menominee and Oneida Indians who are still living in Wisconsin. If it is important to the Reformed church to maintain schools where our own children can receive a Christian training and education; how much more important is it for the children of the only original 100 per cent unhyphenated American—the Indian—to have such opportunities?

The present building at Neillsville, Wis., contains school rooms, bed rooms, kitchen and dining room, playrooms, work rooms, and every other sort of room. The seventy pupils and the teachers and helpers fill every available square foot. There is no place to take care of the sick. Contagious diseases cannot be segregated. This situation is dangerous and should be remedied as soon as possible.

The Indian Mission is in desperate need of another building. The girls should have their own dormitory. The new building, however, should render an even larger service. It should contain a room for the school library and for study for the upper grades, also another large school room, a good-sized sick room, and a smaller room for segregating contagious diseases. The enrollment of the school could then be increased to about one hundred or a few more.

The Winnebagoes have learned to trust the Reformed church to an unusual degree. No other denomination has ministered to them as we have. God has given us signal proof of His gracious favor. There has been an encouraging ingathering of souls. All this challenges us to plan for a larger future.



MISS CARRIE M. KERSCHNER
Executive Secretary, W. M. S. G. S.

Literature Chat

CARRIE M. KERSCHNER

ELSEWHERE in this issue of the OUTLOOK will be found a complete list of books with prices for missionary groups of all ages; groups who desire advanced study books and those whose need are for easier ones. Use whichever is adapted to your local needs. Clip the pages, paste them in your "Missionary Scrap Book" so that all during 1926-27 you will know the price of the books and helps.

The study books, "Moslem Women," 50c, "Two Young Arabs," 50c, and "Our Templed Hills," price, 60c, are off the press and may be ordered at any time. "Moslem Women" is the foreign book on which miscellaneous programs on the Moslem World are being based for Women's Missionary Societies. Junior workers will use "Two Young Arabs." "Our Templed Hills" is the title of the Home Mission book for adults and senior groups of Guild.

FOR THE JUNE PROGRAM under Item 3, page 20 of Programs and Suggestions the data for denominational personalities for China, Japan and Baghdad may be gleaned from "Pen Pictures." Price, 25c.

FOR THE JULY PROGRAM. "Stewardship for All of Life" is priced at 75c, postage 8c, and is needed for the discussion "What Relation Does Temperance Bear to Stewardship," pages 43-45.

"Everyland" is the missionary magazine for juniors and intermediates. Single subscriptions, \$1.50; in clubs of 5 or more, \$1.25. Combined with the Missionary Review of the World the subscription rate is \$3.00.

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia. All other Synods order from the Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.

Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

LOOKING AHEAD WITH LATIN-AMERICA

Chapter VII

THE June meeting is to be held out-of-doors. Perhaps you will want to have a picnic supper preceding the meeting, to which all the girls of the congregation may be invited. If it isn't too dreadfully hot, wouldn't a camp-fire make a splendid and impressive close, with the girls joining hands around it and singing the Guild Hymn?

The "Results" related in the seventh chapter of "Looking Ahead With Latin America" are very interesting. Make them more so by giving some of them as impersonations and testimonies as suggested in the "Program Helps" (in the packet).

What books are you planning to read during the summer? Why not include some of the ones in the G. M. G. Reading Contest leaflet? Prizes will be awarded to the girls who read books totaling the highest and second highest number of points. Would you like a prize? Then, try for it. Write your Classical G. M. G. Secretary, or Mrs. Annetta H. Winter, Prospect, Ohio, for information about the contest.

* * *

GUILD NEWS

The Guilds (four) of Grace Church, Milwaukee, Wis., recently entertained the girls of the new Guild at Waukesha, Wis., at a week-end party. There was a big welcome on Saturday afternoon, with a banquet and social hour on Saturday evening. Mrs. D. D. (Helen Otte) Baker was the chief speaker, telling incidents in the lives of some of the Miyagi College girls. On Sunday morning the girls heard Mr. Baker speak on "Turkey." New information, interest, inspiration—oh, the Waukesha girls cannot stop

talking about the trip, good time and all that it meant to them.

104 NEW GUILD GIRLS

New Guilds have been reported in the following churches:

Eastern Synod—

St. John's Church, Mifflinburg, Pa., 20 charter members.

First Church, Quakertown, Pa., 17 charter members.

Wentz Church, Worcester, Pa., 12 charter members.

Northwest Synod—

First Church, Waukegan, Ill., 14 charter members.

Ohio Synod—

St. John's Church, Archbold, O., 20 charter members.

First Church, Miamisburg, O., 8 charter members.

Potomac Synod—

Trinity Church, Altoona, Pa., 13 charter members.

Four new Mission Bands have been



A GROUP OF ROYERSFORD, PA., CHILDREN
"TAKING HONORS"

reported during the past month. The congregations which boast these new organizations are:

Faith Church, Brookford, N. C.

First Church, High Point, N. C.

St. Paul's Church, Dallastown, Pa.

St. John's Church, Lewisburg, Pa.

100 Per Cent Honor Roll

During the past month the following Literature Secretaries have sent in *Ten or More New Subscriptions*:

Salem, Buffalo, N. Y.

Mrs. P. Lau.

St. John's, Bucyrus, Ohio.

Mrs. E. Fledderjohann.

First, Greensboro, N. C.

Mrs. J. T. Plott.

First, Nashville, Tenn.

Mrs. Thomas McIntyre.

St. John's 4th, Baltimore, Md.

Mrs. George Hucke.

St. James, Allentown, Pa.

Mrs. Warren Koch.

First, Easton, Pa.

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Salem Church, Allentown, Pa.

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St. John's, Whetstone, Ohio

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Zion, Sheboygan, Wis. (J. W. M. S.)

Miss Mildred Schaeve.

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Mrs. J. F. Vornholt.

Saron's, Linton, Ind.

Miss Bertha Berns.

St. Paul's, Wolf's, Pa.,

Mrs. E. H. Neiman, York, Pa.

Third, Youngstown, Ohio.

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St. Luke's, Brooklyn, N. Y.

Miss Kathryn M. Planck.

St. Paul's, East Allentown, Pa.

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First, Gary, Ind.

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Miss Lou Coble,

Summer Missionary Conference Time Is Here



Two Timely Themes

HOME MISSIONS
"The Rural Church"

FOREIGN MISSIONS
"The Moslem World"

Two more interesting or important subjects for study could not be chosen for the Reformed Church. We are a predominantly rural church and we have just opened a mission in the Moslem world.

Here Are The Dates and The Places

Bethany Park	Indianapolis, Ind.....	July 5 to July 11
Hood College	Frederick, Md.....	July 12 to July 18
Catawba College	Salisbury, N. C.....	July 17 to July 23
Kiskiminetas Academy	Saltsburg, Pa.....	July 19 to July 25
Heidelberg University.....	Tiffin, Ohio.....	July 24 to July 30
Theological Seminary	Lancaster, Pa.....	July 31 to Aug. 6
Ursinus College	Collegeville, Pa.....	Aug. 9 to Aug. 15
Mission House	Plymouth, Wis.....	Aug. 16 to Aug. 22

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Rev. A. V. Casselman, D. D., Department of Missionary Education
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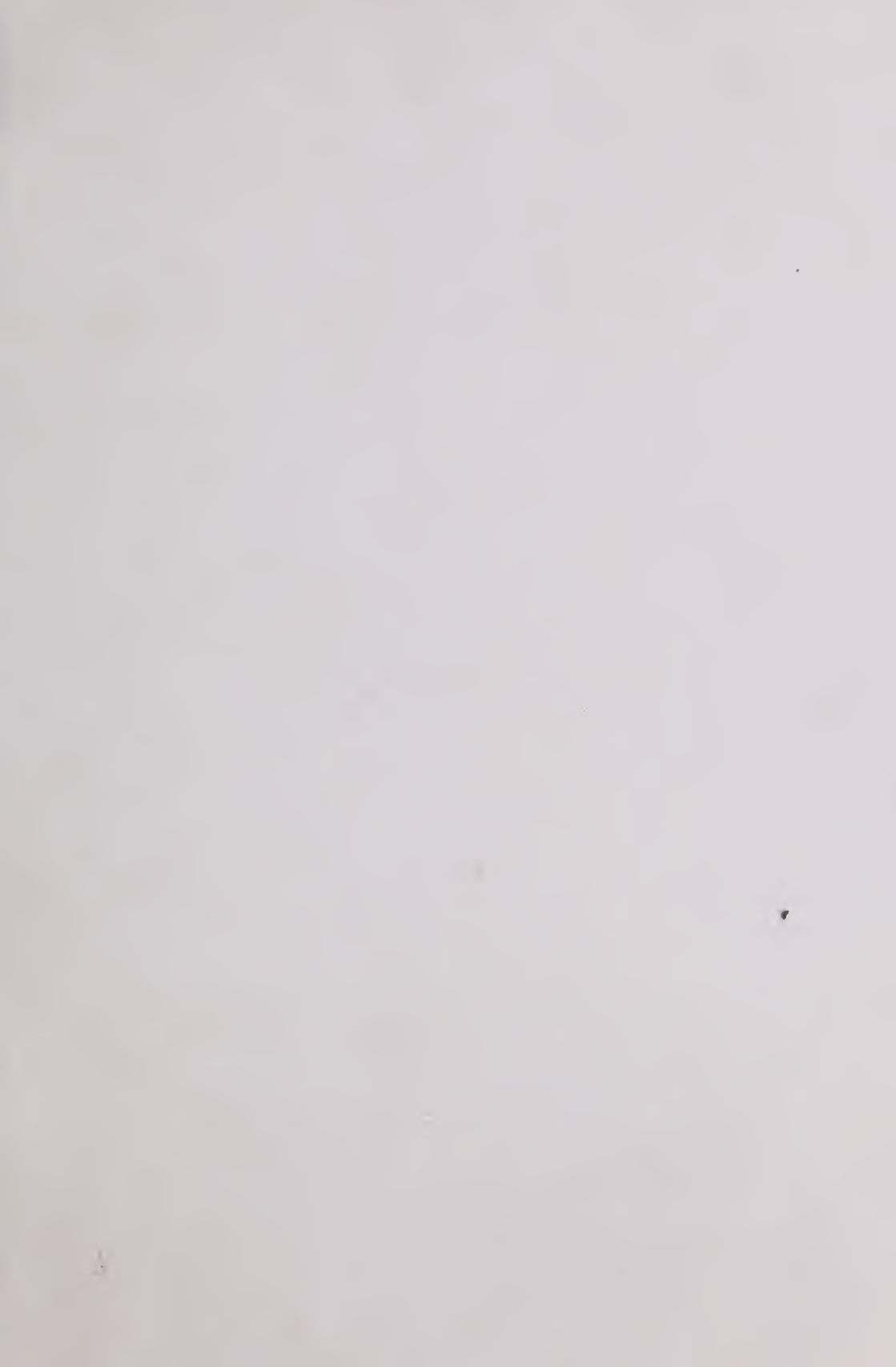
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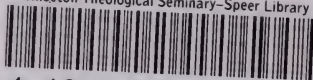
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